LIBRARY
1960
Pacific Theological Seminary.

ALCOVE, SHELF,

Presented by
Enoch Pond's Sons

THE

CHRISTIAN WORLD:

MAGAZINE

OF THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

"PREACH THE GOSPEL TO EVERY CREATURE." "BEGINNING AT JERUSALEM."

VOLUME XII.

JANUARY TO DECEMBER, 1861.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

New-York:

PUBLISHED BY THE AMERICAN AND FOREIGN CHRISTIAN UNION,

[UNDER THE DIRECTION OF THE COMMITTEE OF PUBLICATION,

No. 156 Chambers Street, a few doors West of the Hudson River Railroad.

1861.

R.12
1861

INDEX.

PAGE.

EDITORIAL:

American Chapel in Paris, ... 40
An Appeal from Wallachia, ... 103
An Interesting Service: Mission to Brazil, . 196
An Interesting Letter from Dr. McClintock, . 302
A Greek Metropolitan and a Bible Agent, . . 329
A Sabbath at Turin—Letter from Dr. Baird, . 338
Belgium, ... 143
Colportage in France, ... 42
Central America—its Political Divisions—its People, ... 225
Evangelization of Italy, ... 37
Evangelical Alliance Conference—Letter from the Corresponding Secretary, . . . 325
France, ... 101, 146
Father Gavazzi in England, ... 271
France—Evangelical Church of Lyons, . . 332
General Survey of the Christian World with Reference to Religious Freedom.—Present Aspects of the Field, ... 1
Good News from France, ... 265
Good News from Russia, ... 269
How the Work goes on in Italy, ... 202
Italy and the Italians 33
Italy, ... 72, 108
Italian Committee at Geneva, ... 76
Important Signs of the Times, ... 199
Industrial Schools, and How to Conduct Them, . 204
Late Meeting of the Waldensian Synod, . . 272
Mission to Panama, ... 231
Mission to Callao (South America), . . . 234
Mission to Panama, ... 267
Mission in New Granada, ...
Our Holy Father, the Pope, ... 299
Princely and Well-directed Benevolence, . . 268
Progress of the Gospel in France, . . . 289
Progress of the Gospel in Servia, ... 306
Poland and its History, ... 321
Religious Movements among the Greeks of Macedonia, ... 106
Rev. Mr. Monsalvatge's Farewell Address, . . 139
Response from the Bucharest Christian Tract Society, ... 333
Spain and the Spaniards, ... 65
South America and its People, ... 129
South America, ... 149
Sweden, ... 209
Sandwich Islands, ... 273
The General Work in France, ... 39
The Evangelical Church at Lyons, . . . 77
The Society's Work in our own Country, 80, 111, 150, 212, 243, 275, 307, 340
The Evangelization of Italy, ... 97
The Spanish Mission to Panama, ... 99
The French Canadian Missionary Society, . . 110
The Annual Meeting of the Society, . . . 161
The Influence of Civil and Religious Liberty on Roman Catholicism in the U. S. of America, . 353
The Society's Work—Foreign and Home, . 179, 369
The Prospects of the Society—a Few Words to its Friends, ... 193

PAGE.

The Mission to Mexico, ... 205
The Work in France and Belgium, . . . 206
The Panama Mission, ... 208
The Mexican Mission, ... 236
The Work of God in France, ... 238
The Italian Mission, ... 242
The Evangelical Alliance—its Fifth Meeting, . 257
The Work in Italy—Letters from Dr. Revel, . 262
The Christian World, ... 289
The Antagonism in Scotland, ... 295
The Work of God in Sweden, ... 335
The Work of God in Peru, ... 339
Twelfth Anniversary of the Society, . . . 162
Twelfth Annual Report, ... 165

FOREIGN FIELD:

American Chapel at Paris, ... 15
France, ... 13
Italy, ... 11
Mexico, ... 21
Peru, S. A.—Chincha Islands, ... 48
Sweden, ... 16
Switzerland—Evangelical Society of Geneva, . 18
The Work of God in Belgium, ... 43

HOME FIELD: 23, 49

MISSIONARY INTELLIGENCE:

Africa, ... 115, 248, 280
Brazil, ... 154
British Columbia, ... 56
Burmah, ... 25, 309, 343
Calcutta, ... 25
Callao, ... 213, 246
Cape of Good Hope, ... 152
Ceylon, ... 116
China, . . . 25, 54, 83, 116, 152, 183, 214, 248, 346
Constantinople, ... 151
Corisco, ... 152
Egypt and Abysinnia, ... 216, 374
Eromanga, ... 345
Hindoostan, ... 310
India, 24, 54, 116, 153, 184, 214, 247, 279, 310, 344, 374
Italy, ... 150
Jamaica, ... 312
Liberia, ... 85
Madura, ... 25
Mauritius, ... 55
Madagascar, ... 375
Mendi Mission, ... 248
Micronesia, ... 56, 216, 376
Missions Among the Indians, . . 117, 185, 277, 281
Mission among the Zulus, ... 375
Missions of the American Baptist Missionary Union, ... 246
Moravian Missions, ... 24
New Granada, ... 117
Panama, ... 183, 213, 245, 281
Papal World, ... 86, 213
Persia, ... 311
Polynesia—Raratonga, ... 345

INDEX.

PAGE.

Rio de Janeiro, ... 117, 245
Sailing of Missionaries, ... 376
Sandwich Islands, . 56, 86, 116, 185, 249, 277, 310
Santiago—Chili, ... 213
Siam, ... 54, 116, 344
Society Islands, ... 312
South Africa—Cape Colony, ... 85, 310
Syria, ... 56, 152, 184, 215, 276, 343
The Nestorians, ... 55, 151, 246, 279
Turkey, 55, 86, 114, 151, 185, 216, 246, 278, 311, 343, 373
Wesleyan Missionary Society of Canada, . . 117
Western Africa, ... 55, 56, 152, 216, 309
Worship of a British Officer, ... 312

NEWS OF THE CHURCHES:

American Baptist Missionary Union, . . . 122
Australia, ... 90, 155, 220, 252
Austria, ... 89
A Beautiful Sight, ... 285
England, ... 87, 154, 185, 217
France, . . 57, 88, 119, 155, 186, 218, 313, 347
Germany, 58, 89, 120, 155, 186, 219, 251, 284, 313, 347
Holland, ... 250, 284
Ireland, ... 88, 218, 315
Italy, ... 121, 220, 250, 347
Jamaica, ... 91, 121, 156
Lapland, ... 186
Methodist Episcopal Church, ... 122
Mosquitia, ... 252
New Zealand, ... 252
Our own Country, ... 217, 313
Poland, ... 121
Presbyterian Board, ... 122
Protestantism in the Society Islands, . . . 283
Revival in Elberfeld, ... 122
Religious Societies of England, ... 281
Religious Meetings in the Open Air, . . . 284
Scotland, ... 87, 155, 218, 315
Scandinavia, ... 220, 284
Spain, ... 58, 89, 121, 315
Switzerland, ... 57, 119, 186, 250
Sweden and Denmark, ... 58, 90, 186, 251
The British Isles, ... 57, 118, 251
The Nestorians of Persia, ... 221
Turkey, ... 58
The Revival in Paris, ... 284

PAGE.

Another Application, ... 28

MISCELLANEOUS:

American Chapel in Paris, ... 61, 93
A Word to Our Readers, ... 61
Africa, ... 124
A Word to Subscribers, ... 252
A Good French Boarding-school, ... 252
A Pilgrimage to Niagara Falls, ... 286
Bearing Fruit in Old Age, ... 125
Belgium, ... 29
Brazil, ... 27, 350
Commendatory Resolutions, ... 252
Death of the Rev. Dr. Murray, ... 93
Departure of our Missionary to Panama, . . 126
Deferred Communication, ... 156
Example, ... 254
Garibaldi and the Pope, ... 28
Greece, ... 187
Help for Italy, ... 316
Holland, ... 124
Italy, ... 25
Late Events at Rome, ... 253
Late Intelligence from some of the Missionaries, 348
Latest Intelligence from the Missions to Paris, Panama, and Florence, ... 286
Missions to Italy and New Granada, . . . 93
News from Lyons, France, ... 187
Next Annual Meeting, ... 156
New and Important Missions Projected, . . 60
Our Annual Sermon, ... 156
Our Magazine, ... 93, 373
Our own Country, ... 348
Our Society; its Work and its Wants, . . 377
Order of Translations of the Bible, . . . 125
Panama, ... 27
Persia, ... 29
Rev. Robert Baird, D.D., ... 61
Relief of the Syrian Sufferers, ... 123
The late Edward Vernon, ... 156
The Annual Report, ... 187
The General Association of Illinois, . . . 285
The Times and the Prophecies, ... 317
Waldenses in South America, ... 156

BOOK NOTICES, 30, 62, 94, 126, 157, 188, 222, 254, 286, 379

RECEIPTS, 31, 62, 95, 127, 158, 189, 223, 255, 287, 319, 351, 379

THE

American and Foreign

CHRISTIAN UNION.

Vol. XII. JANUARY, 1861. No. 1.

GENERAL SURVEY OF THE CHRISTIAN WORLD WITH REFERENCE TO RELIGIOUS FREEDOM.—PRESENT ASPECTS OF THE FIELD.

This number brings us to the beginning of another year. The world has passed through few more eventful years than that which has just closed. It has been marked by powerful revivals and mighty revolutions. The current of affairs in social, civil, and religious life has rushed on with all the force and fullness of a mountain torrent, which rains and melted snows have swollen into a sweeping flood. Great and radical changes in the condition of states and of kingdoms have taken place so suddenly that a nation may be said to be born at once. Events ripen fast, and prophecy hastens with rapid steps to its fulfillment. The forces that move society are stirred up from their lowest depths. The earth is shaken as if by volcanic throes; and hidden fires, long pent up, find an outlet. Principles long dormant are now bursting forth into vigorous development, and producing new organic forms. While the thrones of despotism in the old world are tottering and tumbling down, the sacred altar of liberty on this continent is put in imminent peril. At the same time that Italy is being united in one kingdom, our national union is threatened with dismemberment. New and old ideas are now in fierce collision. Romanism, Mohamedanism, Paganism, and other systems of error and superstition are contending powerfully, as in a death struggle, for the mastery over the pure and living Christianity of the Gospel. Meanwhile, the Lord reigneth, and is making all these events to tend to the advancement of His kingdom. Jerusalem is built up in troublous times. Prayer ascends in an increasing volume to the Throne of Grace; and abundant answers of peace prove that the Almighty is ready and willing to save and succor those who call upon Him in truth.

The cause of true Christianity and of religious liberty has made signal progress. The great object of the formation of the American and Foreign Christian Union was "*to diffuse and promote the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad.*" During the eleven years of its existence it has contributed to these objects by aiding and encouraging the feeble and oppressed Protestants in Europe, and by preaching the Gospel to Romanists on this continent and elsewhere as far as they could be reached, and its means would allow.

While God has smiled on our past labors, He has wonderfully prepared the way for more enlarged action in the future. He has granted to us opportunities and facilities for extended operations, such as have never before been vouchsafed. We are grateful to the King of Zion for what He has done through this agency, and we can not but believe that He, who has opened the way, will also provide the means; and that the year into which we are now entering will witness a great increase of zeal and liberality on the part of all those who cöoperate in this good work.

As our missionary work in Papal lands depends greatly on the amount of religious liberty enjoyed there, this work grows and expands just in proportion as the area of evangelical liberty is enlarged. The following statements with regard to religious freedom in various parts of the world go to show that the year 1861 will usher in a new era in the work of the world's evangelization, especially in Papal countries.

SWEDEN.

The intolerance of this Protestant nation aroused the indignation of the world. In view of it Mr. F. Monod said: "Shame on Roman Catholic persecution! but triple shame on Protestant persecution! When the Roman Church persecutes, she obeys her instincts and her principles; but when a Protestant Church persecutes, she denies herself; she denies the Gospel which she professes." No Swede could leave the national (Lutheran) Church without suffering expatriation and confiscation of goods. The banishment of some women, who had joined the Roman Catholic Church, called forth protests and memorials from England, France, and the United States. In spite of persecution, dissent existed, and many met in barns and caves to worship God as their consciences dictated. The king was induced to propose to the Diet a new law of religious liberty. This has been adopted, and was signed by his majesty after his return from his coronation in Norway.

The new law provides, that separate congregations may be formed by permission of the King, and may be dissolved at his will—they may be allowed to hold houses of worship and cemeteries, but no other landed property, and must not hold worship outside of their sanctuaries and cemeteries. No house of worship can be used, without giving previous notice to the civil authorities, and the agents of the Government must be allowed free access at all times. Every dissenting congregation must have a lay administrator, who shall make all returns to Government of marriages, baptisms and burials, and be personally responsible for the good conduct of the congregation. He must also inform the parish pastor of the admission of every new member to the communion. No one can become a member of a dissenting congregation, till he is eighteen years old, and before doing so he must first be remonstrated with by his pastor, and then appear before the High Consistory, who shall solemnly warn him. He must then send in a formal notice of his fixed determination, and not be freed from taxation for the support of the Established Church till it is legally certified that he has become a member of a dissenting communion.

If he holds a public office, he is deprived of it on joining the dissenters, unless the King grants him an especial dispensation. Marriages can be solemnized only in the parish church, and in families; if the father is a Lutheran, the children must be educated in that doctrine. The Consistory (that is, the Lutheran bishops and pastors,) are to be the judges of the violations of the law, and of the penalties to be inflicted.

The details of this law throw many obstacles in the way of dissent, and it obliges every Swede to connect himself with some religious community. No matter what his creed or conduct may be, he must be a member of a church. The great advance that has been made is this, that the laws now recognize separation by Swedes from the National Church, and this is a great point gained to the cause of religious freedom. It is a very significant fact, that during the discussions on this subject in the Diet, and as soon as the restrictive and intolerant laws ceased to be enforced, the Gospel, relieved from the pressure under which it had long been placed, broke forth on the right hand and on the left, and a wonderful revival of religion in Sweden has been the result.

DENMARK.

Previous to 1848, the Lutheran Church was established and exclusively supported in Denmark. By the act of June 5th, 1849, absolute and universal religious liberty was granted. The name of the "*State Church*" was changed into that of the "*National Church.*" Since that time the cause of truth has made great progress in Denmark. The Danish Church has awakened to a new and active life. From most of the pulpits Christ is preached. Home missions are carried on more by means of preaching, prayer-meetings and popular discourses, than by regularly organized associations. Considerable interest is shown in the work of home missions.

No Dane is compelled to pay for the support of any form of worship of which he disapproves, (except the tithes;) and all may follow their own religion, so long as it does not militate against public order and morality. Dissenters, by this law, are exempted from sending their children to the public schools, provided they give them a sufficient education. There is thus complete equality—the only difference being that the Lutheran Church is paid by the State, a privilege which is purchased at the cost of her independence.

HOLLAND.

Since the year 1806, this country has had no Established Church, but the government has sustained salaried and official churches, each possessing its own organization, and a certain degree of independence. The liberty of instruction is restricted within very narrow bounds. From the public schools the Bible and religion are excluded, and great obstacles are thrown in the way of obtaining permission to open private schools, in which the Scriptures and Christianity may be inculcated. Jesuitical influence is very busy and potent in Holland, seeking to control legislation and education; and the condition of the Reformed Church is very sad, as a large majority of the ministers are deeply imbued with Rationalism.

SWITZERLAND.

Each of the twenty-two cantons of the Swiss Republic has its special laws in relation to worship. In the *German Cantons* it is very little understood. In very many cases the children of Baptists have been taken to the churches by the gens d'armes in order to receive baptism. In the *Canton de Vaud*, liberty of conscience has made great progress. The free Church of the Vaudois, after having suffered severe persecution, is now permitted to build chapels and worship God with perfect freedom. In *Geneva*, religious liberty is practically complete. Our evangelical Protestant brethren in that city are toiling with noble zeal to strengthen the cause of the Gospel in their own territory, and to disseminate the truth among the surrounding nations.

BELGIUM.

This country is the most advanced of any on the Continent in the matter of religious freedom. As the result of this liberty Protestantism has rapidly advanced in this kingdom. Thirty years ago there was not a single native Protestant living in Belgium. Now there is a Synod and a noble group of evangelical churches, full of faith and of good works.

The patriots of 1830 nobly insisted, that the principle of religious liberty should be inserted in the constitution then adopted. This principle now pervades the laws of the land. Here, liberty of the press, of association, and of conscience, are enjoyed in the fullest sense of the word. No authorization is to be asked for, no gendarmes or spies to be feared There is full liberty to print and to preach, and to circulate Bibles and tracts, with none to molest or make afraid. Notwithstanding all that the Church of Rome has done to impede the progress of truth and freedom, true Christianity has made great advances in this kingdom. Belgium is a most important field for the spread of the Gospel, and while the nation is making rapid progress in wealth and prosperity, it is also exerting a happy influence on the surrounding countries. The only exception to the most perfect freedom is, that primary instruction is placed under the supervision of an official clergy.

GREECE.

The Constitution of 1843 secures civil and religious liberty, freedom of speech and of the press, a representative government and the independent administration of justice. The Greek Church is the established religion; but all other religions are tolerated. Proselytizing and attacks upon the national religion are forbidden. The Scriptures are circulated, and education in all its branches is fostered by the government, and thoroughly attended to in the Hellenic kingdom.

AUSTRIA.—HUNGARY.

This nation has been the great support and stronghold of Papal tyranny in modern times. Those provinces in which Protestantism once thrived have been crushed under the iron heel of despotism. Everything that Jesuitical artifice and diplomatic skill could devise, to rob the people of their ancient rights, has been done by this subservient tool of the Papacy

The last concordat was intended to quench the light and life of Hungary. But since the Italian war, and the recent revolution in Southern Italy, and especially since the Congress at Warsaw, the Emperor has been led, for reasons of state, to offer a new charter.

The new charter applies to nearly all the provinces, but its importance to Hungary is greater than to the others, since this unhappy land has lost so much and has writhed so long under an iron yoke. The increase of members of the Reichsrath, and the scheme for confiding to this assembly full authority in matters of finance, must produce great changes in the constitution. The Hungarian court of chancery is restored, as well as the constitutional forms of the country. The Hungarian language is to be introduced as the official language in judicial, political, and administrative proceedings. Great advances are made toward equality by the abolition of personal service to landlords, and the repeal of the exemption of noblemen to pay taxes.

The Imperial Council has decreed an equality of the subsidies of the State for the churches and schools of every communion, and complete equality in the manner of treating the different sects and forms of worship. The new charter does not grant to Hungary the full measure of freedom, which she claims, and she justly suspects that the amount now offered will be taken away, the moment the fears of Austria subside. If these concessions are made in good faith, we have hope that some measure of religious liberty may be restored to Hungary, Bohemia, and the other provinces of the Empire ; but we have little faith in Austrian promises. *Timeo Danaos et dona ferentes*—we fear these offers and grants are mere baits or bribes held out for the purpose of buying peace with Hungary, while the House of Hapsburg carries on its schemes of tyranny, and seeks to stop the course of freedom in Italy. We apprehend that there will be a revolution before our Protestant brethren in Austria will have the right to worship God according to their own consciences.

PRUSSIA, AND OTHER GERMAN STATES.

In Prussia there is a larger measure of religious freedom than existed in former years ; yet we find in this country all the evils and privations resulting from a National Church. The plan of union of the Lutheran and Reformed churches, commenced under the reign of William III., has not done much to promote purity of doctrine and harmony of feeling and action. On the contrary, it has revived old animosities, perplexed and burdened the consciences of many, and brought the old High Church Lutheran party into closer proximity to Rome. In the other Protestant States the degree of liberty granted by law varies. In some, as in the Grand Duchy of Mecklenburg Schwerin, there is gross intolerance. In the *Grand Duchy of Baden*, where, after a long struggle, the people, including many Romanists, have rescinded the concordat, which the Grand Duke had signed, and obliged him to withdraw it, there is now a fair measure of toleration. Though the Romish prelates are endeavoring to nullify the existing laws, the government is firm, and the people maintain their rights. In *Wurtem-*

burg, where the population is mostly Protestant, there is a large amount of freedom, and the various sects are treated with great liberality, except the Baptists, who in this, and most of the German States, are specially obnoxious and subject to severe oppression. In *Brunswick*, *Hanover*, and *Saxony*, there is far less religious liberty, owing to the intolerance of the National Church in these States. In Bavaria and other Catholic countries in Germany which have entered into a concordat with the Pope, a considerable degree of toleration is granted. The Protestants, who compose about one third of the kingdom of Bavaria enjoy much freedom in the exercise of their religion. In all these German States, both Catholic and Protestant, the rulers are far more favorable to freedom than the Roman prelates, or the established Protestant clergy. These constitute a power behind the throne, which prevents the governments, however well disposed, from granting to the people a much greater measure of religious liberty than they now enjoy.

RUSSIA.

In this vast empire, with a population of nearly eighty millions, all forms of religion are theoretically free, but each sect is obliged to keep within its own limits. Proselytism is not allowed, except it be in favor of the Greek Church. Recently, however, the Emperor has authorized the Governor of the Caucasus to allow clergymen of all tolerated denominations to receive any converts, after having given the declaration that they did not belong before to the orthodox Russian Church. The noble efforts of the Czar to emancipate the serfs of Russia, and to promote the publication and spread of the Bible among his subjects, will prepare the way, we hope, for the bestowment of larger privileges on the inhabitants of that immense and mighty nation.

TURKEY.

Notwithstanding all the firmans that have been wrested from the Sultan by war, and by diplomacy, such is the intense and bitter hatred of the followers of Mahomet towards the disciples of Christ in that doomed land, and such is the utter weakness of the government, that the Christian sects, and especially the Protestants, do not derive as many advantages from the *Hatti Sheriff* and the *Hatti Humayoun*, as they expected. The provisions of these imperial firmans are carried into effect at Constantinople and other central points ; but in places remote from the capital, Moslem intolerance and bigotry reign as fiercely as ever. A Mohamedan now may change his religion, without being liable to the death penalty, and the various sects of Christians have a certain degree of independence nominally conceded to them. Still, in many parts of Turkey, persecution prevails, and Protestants are greatly restricted in the enjoyment of Christian freedom, and in the work of evangelization. In view of all the perils and obstacles that evangelical missions have had to encounter in this dark land, their success has been wonderful ; and from the seed sown we may anticipate hereafter a glorious harvest.

SPAIN.—PORTUGAL.—SPANISH REPUBLICS OF SOUTH AMERICA.—BRAZIL.

In Spain and Portugal, freedom of conscience and religious liberty have no legal protection. On the contrary, over these fair lands bigotry and intolerance, fostered and kept alive by the influence of the Romish priesthood, hold relentless sway, and exclude the light of the true Gospel. A Protestant in Spain can hardly find a place of worship, while living, or his friends a decent burial for him when dead. The Spanish Constitution declares that the Roman Catholic religion is the only one that has or is entitled to any worship. Family worship would be regarded as a violation of the law. There are, however, missionaries silently at work, and Christians meet at midnight and in secret places, waiting for the day of deliverance. The state of things in Portugal is somewhat better than in Spain. In both of these countries, there is a spirit of inquiry; there are multitudes whose eyes are opened to see the folly and falsity of Romanism; who desire to have the Bible, and freedom to worship God. And if the door should be opened, and the truth should find its way into these lands, we have every reason to believe that there would be a great reformation in Spain and Portugal, such as we have abundant ground to hope will ere long take place in liberated Italy.

In the Spanish Republics of South America the same spirit of intolerance prevails. In New Granada, Peru and Chili, missionaries are laboring under great embarrassments. They pursue their missionary work with the connivance, rather than with the concurrence and protection of the government. In the Argentine Republic there is more freedom granted by law. But in Brazil, with a territory larger than our own, there has been, since its independence from the Portuguese crown in 1822, a large amount of religious liberty. The constitution granted by Don Pedro guarantees full freedom of the press and of worship. Though the Roman Catholic religion is that of the State, Protestants may freely worship anywhere except in temples, by which are meant, edifices with steeples and bells. Brazil affords a large and promising field for missionary effort, and needs to be more abundantly supplied with the means of evangelization.

FRANCE.

In this nation freedom of conscience, though ill-defined and imperfectly secured by law, is yet nominally granted. But the difficulties in the way of obtaining freedom on the part of Protestants, and especially of those not connected with the churches recognized by the State are so great that the provisions of the law are almost a nullity. The articles 291 and 294 of the Penal Code enjoin that a previous authorization must be obtained for every meeting, composed of more than twenty persons, and for the opening of a place of worship. This authorization may be, and in many cases, through the influence of the Romish bishops and clergy, has been arbitrarily refused. This prohibition was originally designed to apply to political gatherings; but the ordinance of the 25th March, 1852, which prevents religious assemblages being held in France, without the sanction of the maires and prefects, made this prohibition to apply to all meetings of whatever kind. In March, 1859, a new law in relation to worship was

passed, by which all the power of authorizing the opening of new churches was lodged in the Council of State on the advice of the Minister of Worship. This law was intended to favor religious liberty; but its practical effects seem, in many instances, to be just the reverse. In localities where Protestants are strong and numerous, permission to open new places of worship is obtained; but in communes and departments, where, as is generally the case, they are weak and few, and where they most need the aid of governmental protection, it is impossible to obtain authorization. Many obstacles are thrown in the way of opening schools and churches, and of prosecuting the work of colportage and evangelization. The laws regarding freedom of the press, of instruction, and of conscience in France are still imperfect, and need greatly to be modified and amended. We are glad to know that there is a decided movement in the right direction. The article of Mr. Prevost Paradol on religious liberty, published two years ago; the more recent writings of M. Edmond About, and M. E. Laboulaye on subjects connected with Protestantism and freedom; the influence exerted by such men as Prof. St. Hilaire of the Sorbonne; the Jusnel trial, conducted to a successful issue by the eloquent pleadings of Count Delaborde, (an elder in the church of Pastor Fisch, now in this country;) the discussions growing out of the case of Déchy, a soldier who refused to perform Roman Catholic ceremonies; the tone of the leading papers of Paris, and other signs show that the people of France are rapidly approaching the period when they will claim for themselves the liberty which they have assisted in securing for Italy, and this great and mighty nation will secure, by an increase of civil and religious liberty, the pledge of her triumphs, and the realization of her hopes. During the present century pure Christianity has been greatly revived in the French Empire. The number of Protestants in France is now estimated at about 1,600,000. They have more than 1000 ministers, of whom 600 belong to the Reformed Church, and 300 to the Lutheran. These are recognized and supported by the State. Besides these, there are about 130 independent ministers, who are not paid by the government, but are mentioned in the decree. These are our brethren of the Evangelical Union, or the Free Church, numbering nearly 100, and a small number of Wesleyans and Baptists. The Protestants of France are not allowed publicly to hold a Synod. They are doing a noble work, and deserve our sympathy and our aid.

ITALY.

The Constitution of Sardinia, adopted in 1848, is a clear and well defined document, vesting the power in the Chamber of Deputies chosen by the people. The King can only act by the consent of his ministers. He can dismiss them, but unless the new ones are sustained by the Deputies they can not carry on the government. His position is very much that of Queen Victoria of England. In some respects it is a much better Constitution than that of England, having more of liberty and fewer drawbacks from ancient usages. The Upper House here has not the power of the House of Lords in England, but is more advisory than controlling. All religions are free. The taxes are not heavy.

As soon as this new constitution was granted, our Protestant brethren in Piedmont went forth from their mountain fastnesses, and spread the glad tidings along the valley of the Po, and to the shores of the Mediterranean. At the same time that the door of liberty was opened, God poured out His spirit, and revived His work among the Waldenses. He anointed them afresh for the glorious work before them. They were thus prepared when the annexation of Lombardy and Northern Italy took place, to enter upon this wider field, embracing eleven millions of freemen, who put themselves under the protecting shield of the Sardinian Constitution. At this present hour the great and priceless blessing of religious liberty is extended over the whole Italian Peninsula, except that dark spot claimed as the patrimony of St. Peter. Already Bibles are circulated in Tuscany, Naples, and Sicily. Protestant Churches are formed in Florence and in other Italian cities. Tracts are distributed, and multitudes are asking for the Word of God. *There is a loud call for an increase of faithful ministers and colporteurs, and of means to sustain them. To meet the demands of this people awakened to a new life, requires the putting forth of all the activties of Protestantism.* A new and large edition of the New Testament in Italian has been published at Turin. Such books as Pilgrim's Progress, McCrie's History of the Reformation in Italy, the works of John Angell James, the Morning and Night Watches of Dr. Macduff, are now in the hands of the people in their own tongue. A lady in England has prepared, in Italian, the Life and Times of the Martyr Aonio Paleario. The writings of d'Azeglio, Mazzarella, and others, are kindling in the hearts of the more advanced, yearnings for light and freedom. But what are these among so many? What is all that is now done in comparison with the wants of these millions, now accessible to the Gospel. *We need more means to aid in this most important work of the age.* If we could find men of the right stamp, able to preach in Italian, we would gladly send them, and we believe that the friends of Christ here would sustain them. We need also an American minister at Florence, to preach to Americans in that city, and superintend a press there, and to aid in supplying Italy with a Protestant literature. What we do for this land and for this people must be done quickly. The door is now open. The people are now awake and inquiring after the way of truth Let us give them the Bread of Life before they become careless and sink into the coldness of indifference and infidelity, and before a reaction may deprive us of the opportunity. More can be done in a month now, than can be effected in a year hereafter. The Lord is now summoning us to this work. Let us obey, and seek to give the blessings of Gospel light and freedom to Italy. *We can conceive of no missionary work which would so effectually and completely consume the Man of Sin, as that which is bestowed on the Italian provinces and the region round about Rome.*

CONCLUDING REMARKS.

In this general and cursory survey of the Christian world, with reference to religious freedom, we have not noticed the heathen nations, or alluded to China and Japan, and the islands of the sea. These do not come within the range of our purpose in this review, except so far as to say that many wars, and revolutions, and treaties may be expected before religious liberty

will be recognized and enjoyed by the millions of benighted Asia. Neither have we made mention of Great Britain and the United States. In the British dominions, there is as much Christian liberty as any nation can enjoy, where religion is established by law, and a State Church is endowed with special privileges. In our favored land, we have the largest share of this rich blessing. The Word of God can here be preached and propagated without let or hindrance. Here truth has a fair field. We have free access to all classes. No imperial edict, or Papal bull, or Episcopal mandate, prevents us from giving the Bible and preaching the Gospel to the four millions of Romanists among us, a large number of whom have already been brought out of darkness, and many others of them are ready and willing to hear the Word of God. Within a short time, two priests, who have been Professors in Roman Catholic Institutions, have applied to us to be employed in preaching the Gospel. Many other priests are convinced of the errors of the Church of Rome, but are held back by fear from declaring their convictions. But, notwithstanding our facilities, we have not improved the day of our precious opportunity. We are now in the midst of civil commotions, which put the Ark of God in jeopardy, and endanger the palladium of our sacred liberties, and we are called upon earnestly and unitedly to pray that national judgments and disasters may not deprive us of our exalted privileges. We have in Europe a large and widening field. The cause of religious freedom is making rapid advances there. In France, Belgium, Sweden, Ireland, Switzerland, Italy, to which lands this Society sends aid to encourage the hearts and strengthen the hands of our Protestant brethren laboring in these countries against great odds, and imploring our assistance, there is a constant and growing demand for our fraternal help. *Is there not wisdom and true Christian policy in seeking to evangelize those nations, which wield the mightiest power on the earth—where tyranny and apostacy have most fearfully prevailed, and produced their deadliest fruit—where there are millions of men who, if truly converted to Christ, would prove the most valiant soldiers of the cross, and enter upon the Master's service fully equipped and prepared for the work?* The same wisdom which led to the choice of the learned and gifted Paul, to be the great apostle of the Gentiles, and which sent him to the chief cities of the Roman Empire to sow the seed in the high places of the earth, should induce us to give the Gospel to France and Italy—to lands which produce such princes as Napoleon and Victor Emmanuel, such heroes as Garibaldi, such statesmen as Cavour, and such ministers and writers as Vinet, Adolphe Monod, and Merle d'Aubigné. Every successful effort to give the Gospel to Europe, does more to strengthen the cause of Christ, and to impair the power of the Man of Sin, than can be effected by missionary labor in any other part of the world. Let us enter into this work with new faith and devotion, and pray with new earnestness that the Lord of the Harvest may raise up and send forth more laborers into that great field, and that the year 1861 may be a year of the right hand of the Most High, in which the Gospel shall achieve new and glorious triumphs, and the powers of spiritual darkness and despotism shall be overthrown.

FOREIGN FIELD.

ITALY.

Letter of Dr. Revel, Professor of Theology in the Waldensian Theological Seminary, now located at Florence.

FLORENCE, Nov. 6, 1860.
1726 Piazza Pitti.

REV. A. E. CAMPBELL, D. D.

MUCH HONORED SIR, AND DEAR BROTHER: I would have written to you sooner to thank you for your kind and affectionate communication of the 25th of August, had I not been prevented, 1st, by the incessant occupations, which are inseparable from such a change as that which has taken place in our Theological Seminary, which we have transferred from the Cottian Alps to the center of Italy; 2dly, by my desire to be able to announce to you, that I had found some colporteurs, who could be sent, in the name and on the account of our good brethren in America, to circulate the Word of God in regions where, until now, it could not have penetrated. You see by the letter that I have addressed to the Rev. E. J. Newlin, of Bloomfield, and which I inclose with this, with the request that you will read it and have it forwarded to his address, that I have found two colporteurs and a field of labor hitherto entirely new.

I am persuaded, as you have said in your letter, that our brethren in America follow, with the liveliest interest, and with the most profound sympathy everything that is now taking place in Italy. He indeed would be very insensible, who did not recognise that it is God who is here working, and that *He* is working with mighty power; and since it is evidently *He* who is working, and since men, whatever may be their names or their offices, are instruments in *His* hands, that which He is doing is done with the design to advance *His* Kingdom. It is indeed very remarkable, *that wherever the constitutional government of Sardinia begins to get a foothold, the Bible obtains a free circulation, and the preaching of the Gospel has free course.*

You know that we have added to our old stations for Italian evanglization, to wit: those of Pignerol, Turin, Casale, Alexandria, Genoa, Favale, Courmayeur and Aosta, the stations of Milan, Pisa, Leghorn, and Florence. We are now hoping to send a minister to Bologna, and one to Naples, where they have written us that a Waldensian minister is a great desideratum.

The reports which we receive from our evangelists are exceedingly interesting, and full of encouraging facts. To mention only one station, that of Courmayeur and Aosto, the evangelist tells us that he has in the former place an audience which reaches 50, and in the latter, a congregation which sometimes amounts to 150. He reminds us that Calvin made his appearance at Aosta in 1536, and wrought such a religious movement that the Reformation came within a hair's breadth of being established in the whole province. An order of death, arriving from Turin, compelled Calvin to flee, and ruined, for a long time, the evangelical cause. Calvin had only five minutes to save himself. There are inscriptions and a monument in the city of Aosta, which are destined to perpetuate the memory of this flight. It is this which explains the custom of the clergy of striking the noon bell at 11 o'clock, this being the hour at which Calvin fled. They inflicted the severest cruelties on the adherents of the Reformation. Some they burnt alive on the public square, as for instance Nicholas Sartorius. The greater part, terrified, returned to Romanism. Only three families remained steadfast, and they continued to exist to within forty years ago. Two of them bore the name of Bruno, and the name of the other was Savoie. They are now extinct, except one of the Brunos, whose son attends our meetings. Our evangelist says that he has often heard the piety

and steadfastness of the aged Savoie spoken of in the highest terms of praise. He was blind; but he did not fear forty years ago to assemble his friends at his house, to explain to them the Word of God, and to pray and encourage the faith of his brethren. Five priests labored to convert him in his last moments. But this was in vain. He continued steadfast to the end, confounding the priests, and received here below from men, as a reward for his steadfastness, a burial in the place appropriated to suicides and the vilest felons.

Accept, dear sir and honored brother, and present to Dr. Fairchild the most cordial salutations and thanks of your very devoted and grateful brother in Christ, J. P. Revel.

We are permitted to lay before our readers the letter to the Rev. Mr. Newlin, above referred to. It explains the interest which the church in Bloomfield has taken in the evangelization of Italy, and the pleasant relations into which its members are about to enter with a colporteur whom they have kindly engaged to sustain in that most interesting and promising field. Are there not some other churches and christians in this country who will imitate their example, and undertake to support a colporteur in that newly opened land, where thousands are now thirsting for the Water of Life? We pray that the Lord of the harvest may dispose the hearts of some of the friends of Italy to respond to this appeal, with a ready and generous liberality, such as the exigency of the case demands.

Florence, Nov. 4, 1860.
1726 Piazza Pitti.

Rev. E. T. Newlin, Bloomfield, New-Jersey, U. S. America:

Very Dear Sir, and Honored Brother: I would have addressed these lines to you much sooner, at least to express to you, and through you to your dear flock, how grateful we are that you have been disposed to interest yourselves directly and actively in the work of spreading the Word of God in Italy. Our excellent common friend, the Rev. Dr. A. E. Campbell, conveyed to me, about two months ago, the good resolution that you have made to contribute to the support of a colporteur of the Bible and religious books, on the condition that I could designate one, and transmit to you from time to time the reports which he made to me in relation to his work. I have felt it my duty to look after a reliable man, already habituated to this kind of work, and to choose a field of labor, which would be large enough, and least traversed by other colporteurs, so that the work which he performed might be more manifest, and could be extended for a longer time.

As we have already, in Central and Northern Italy, more than forty colporteurs, and as the kingdom of the Two Sicilies is now open to free intercourse, and by consequence, to the free circulation and preaching of the Word of God, I have thought that I would look after one or two colporteurs and send them to Sicily, where some friends who are under the banner of Garibaldi write us that much could be done as well in the military hospitals as in the midst of the population. But as I have said, it would be necessary for me to find some one already accustomed to the business. I have at length found two colporteurs, who have labored in Lombardy and the Duchies, and whose engagements with a German Committee of Elberfeld terminate with the month of October. These colporteurs are the two brethren, Joseph Cereghini, two cousins belonging to those remarkable families of the Cereghini, of Favale, a small commune in the mountains at the foot of the Appenines, about fifteen or twenty miles from Genoa. They were led to the knowledge of the pure Gospel ten years since, and have given the best proofs of fidelity in the service of Jesus Christ in the midst of many trials.

I have great confidence that they will discharge their duty well, and that God will bless their labors. They set out for Palermo, where a friend recommends them to persons of his acquaintance. They are furnished with necessary books, and there is already a Bible Depository in Sicily. They have desired to go both together, and we find that this is better, especially in a distant country, and one that is not very well known. If you would be willing to bear the expenses of one, I hope to find readily the means of paying the other.

Receive, honored brother, the most cordial salutations of your very grateful and devoted brother.

J. P. REVEL, PROF.

FRANCE.

Evangelical Church of Lyons.—Letter of the Rev. C. A. Cordes.

IN a letter of an earlier date, Mr. Cordes, referring to the state of affairs in Europe, writes: "Times are serious and apparently big with important events, both in the East and in the South; but whatever be the quarter from which 'the wind bloweth,' it will merely cause showers of mercy and peace to descend upon 'the tender herb' of the Garden of the Lord, even though some of the high cedars of now proud Lebanon should be shattered in the tempest."

LYONS, October 20th, 1860.

DEAR SIR: We have to thank you for the obliging transmission of your interesting monthly reports, which have regularly come to hand for some time.

Our last half-yearly statement was duly addressed to you in August, accompanied by my letter with some supplementary information. You will have remarked that we have enjoyed a sort of armistice on the part of the antagonistic Francis de Sales Society. Yet there is here and there a skirmish still, though not always encouraging to the cause of the many.

Mr. G. had borrowed a neighbor's Bible to show it to one of the first curés of our city, and lent the said neighbor in return some of that Society's offensive tracts. On returning the Bible, Mr. G. asked the neighbor whether she had read the pamphlets. "Half-way," she replied, "and that has proved sufficient to show in what spirit they have been got up: not in love of the truth, but in hatred of it. Such things can but do harm to those who read them, whilst my Bible does good to my soul every time I open its sacred pages." "You are speaking like a Protestant," said Mr. G.; "Catholics would judge differently." "And yet," rejoined Mrs. F., "I have shown your papers to Roman Catholics, and it is *their* opinion, and not mine only, I am reporting to you: those who have composed these tracts, they said, and those who recommended them, must be very wicked." "Well, then," said Mr. G., "continue to read your Bible," "I will, sir, though I did not need your recommendation for this purpose; the happiness my Bible procures me is the best of all proofs of its excellency, and you, sir, or the Curé himself, will never convince me of the contrary." "Then I must leave you to your religion and your obstinacy," said Mr. G., on withdrawing, "and yet I had hoped to bring you back to the Church of Rome."

There are Romanists who are driven, through the dry ceremonies and errors of their church, to unbelief in its varied forms, and we have recently met with one who, for want of a better way, had turned to Jewish Sadduceism. He reads the Bible, but finds no connecting link between the Messiah and Jesus of Nazareth, of whom he speaks in not very becoming terms. Our evangelist, on endeavoring to instruct the man, was supported in his attempt by the wife. He opened the Bible and compared the Old Testament with the New, showing their intimate and spiritual connection

and fundamental unity, and the existence of the blessed Trinity made manifest in the sacred writings of the Prophets and Psalmists. The man was surprisingly affected by the scriptural testimony, and more particularly by Psalm 2, compared with Acts 4 : 13, Heb. 1, etc., etc. He felt quite astonished at not having seized what now struck him in these Scriptures, which he said he had read three times without understanding them. His eyes seemed to open to a new light. The wife and the evangelist now had but to encourage him to bless God, "and walk in newness of life."

One of the young men mentioned in a former letter as earnestly disposed, and preparing for ministerial studies, has just obtained admission into the Geneva Evangelical School of Theology; two are arduously continuing their preparatory labors, with the feeble aid, but full consent of their parents, whilst a fourth, ardently desirous of the same privilege, meets with the continued opposition of his father and mother, R. C., who even blame him for attending Evangelical preaching, and, at times, prevent him. B., a young ex-Romanist, who had studied during two years with a view to enter into the priesthood, and till lately, was a chanter in one of the large churches of Lyons, is at this time a serious young Christian, and a teacher in one of our Sunday-schools.

At T, (one of the villages within the sphere of our evangelization,) a tenant was recently vexed by his landlord, who, desirous of turning him back from the Gospel, which he has begun to follow, tempted him by offering to stand (he and his lady) sponsors to an infant about to be born in the tenant's family, provided he would consent to its baptism in the Roman Catholic Church. He even promised some portion of his property, whilst the *Curé*, on the other hand, engaged for the child's education, with provision of books, etc. On finding their promises unavailing, they have had recourse to threats, but these also having failed, they have at last abandoned the case, telling the man that he was a heretic and an infidel that must be left to his errors. To their insults G. replied that he desired to know or follow no other way to heaven but Jesus Christ, neither walk by any other light but that of the Sacred Scriptures and the Holy Spirit that dictated them.

At F. G., another village, *D.* was for a considerable time blamed by his wife for inclining to heretical views, whereas he simply, but seriously, inquired whether there were not some better religion in the world than that of the Roman Catholic priests. He persevered in his researches, and having attended worship and had intercourse with the minister at V., (one of our stations,) he became convinced that the religion taught *there* must be the one established by the Lord Jesus Christ and His Apostles. He also felt perplexed concerning the baptism of a new-born infant, which, if celebrated at N., in the *heretic* chapel, was likely to proclaim him and his, infidels before the whole village, and expose him to the danger of losing his daily bread, for he is a poor laboring man. But he remained faithful, "casting his care upon the Lord who has promised to care for" His beloved ones. The child was baptised by the minister of Christ, and having been soon afterwards removed by death, its burial took place under the same ministry, to the greatest astonishment of the village. "Through the divine goodness, the mother has been at length led to withdraw from the apostate church, and the family are thus enjoying peace and happiness in spite of the difficulties raised against them by ignorance and bigotry.

Thus a gracious God is ever realizing His promises on behalf of those who fear and honor Him by child-like faith.

Requesting the continuance of an interest in your prayers, I remain, dear sir, yours very affectionately in Christ,

C. A. Cordes.

AMERICAN CHAPEL AT PARIS.

Letter of the Rev. Dr. McClintock.

PARIS, Nov. 6, 1860.

MY DEAR DOCTOR: Since my last letter, the prospects of the AMERICAN CHAPEL have continued to improve. The congregations are large, attentive, and serious. A special sign of improvement is the growth of the *afternoon* congregation; and a stronger indication still is afforded by the Thursday night prayer-meeting, which has recently had an attendance of about fifty persons. The Sunday-school is too large for the vestry in which it is held. It is greatly to be regretted that the Chapel has no large room suitable for week-night lectures, prayer-meetings, or Sunday-school. Our success in these important auxiliaries to the regular worship will necessarily be limited, for the want of proper accommodations. Nevertheless, the results, as they are, are very gratifying.

The order of morning service, which has so long been a source of uneasiness to some of the friends of the Chapel, is now, we think, happily adjusted upon the plan recently approved by the Board at New-York. For the information of your readers, I state the order of our Sabbath services in full. The Sunday-school begins at ten o'clock. It includes a Bible-class, taught by J. D. B. Curtis, Esq.; two classes of boys, one taught by the Rev. A. Longacre, the other by Mr. R. Hiorns; and a class of girls, taught by Miss Mary Doremus. Another class of girls is about to be formed. The public Church services of the day, are: 11¼ o'clock, morning prayer of the Protestant Episcopal Church; 12 M., non-liturgical service and sermon; 3½ P. M., non-liturgical service and sermon. The morning service at 12 o'clock consists of psalm, prayer, hymn, sermon, prayer, hymn, and doxology. Persons who desire to attend a liturgical service come at 11¼ o'clock: those who do not, can come at 12. It will be remembered that nearly every church of American Protestantism is represented in our Chapel. We have the Reformed Dutch, Protestant Episcopal, Presbyterian, Methodist Episcopal, Baptist, Congregational, and other denominations represented in our body. The order of Sunday service is arranged with a view to meet the wants of all; and to a large extent it does meet them. Of course prejudices of habit and education must be sacrificed, more or less, on all sides. The Protestant Episcopalians, generally, would prefer the entire liturgy, and nothing else: the Presbyterians, Methodists, Baptists, etc., would prefer their own more simple forms. Yet many of these last attend the morning prayer at 11¼ o'clock; and many of the Episcopalians attend the afternoon services at 3½. For my own part, I think this union of Protestant Christians of so many denominations in common worship, is one of the most attractive features of the work of the American Chapel in Paris.

I am glad to be able to speak hopefully of the prospects of Protestantism in France, and especially in Paris, which city, in fact, *is* France in many senses. The different demominations: Reformed, Lutheran, Evangelical, and Methodist, are developing new zeal and activity in behalf of the Kingdom of Christ. The city is divided into parishes, both by the Reformed Church and the Lutheran. Each parish is under the charge of specified pastors, who are bringing the lay element into the service of the Church, in aid of the pastorate, to an extent before unknown in Paris. In a future letter I shall endeavor to give you a complete account of the working of the various French Protestant Churches in the city. At present their activity needs to be greatly increased on account of the enlargement of the city limits. The walls, as you are aware, have been pushed out largely on several sides of the city, and eight new wards have lately been added. Within these districts there are very few Roman Catholic Churches, and the field is entirely open to Protestant laborers. Numerous schools and places of worship have already been

opened, with every prospect of great success. But yet, it is only candid to say that little is doing, in comparison with what needs to be done, and that there must still be a great advance in the zeal of French Protestants, before they reach the level of their English and American brethren. The American churches will doubtless be enlightened on these points by Pastor FISCH, who is now in the United States. His mission, I hope, will commend itself to the sympathy and support of American Christians of all denominations.

The Roman Catholic Church of Europe is passing through one of its periodical *crises*. I do not share in the sanguine opinions of some persons, who see, in recent events, the signs of the approaching fall of the Papacy. But every such strife as that which is now going on weakens the hold of Rome upon some part of her dominions. The direct effect of the vast political changes that have taken place in Italy, is to open that country to Protestant agencies. If there was a field calling for immediate and energetic labor on the part of the Protestant Church, that field is Italy: and *the time is to-day*. Every month that passes now without improvement is equal to a year of ordinary time. I trust that the AMERICAN AND FOREIGN CHRISTIAN UNION will throw itself boldly into this work, trusting that American Christians will sustain them in grand enterprises for the planting of earnest, practical Protestantism in the chief cities of Central and Southern Italy.

But besides the direct effect of political changes, there is a great controversy waging in the bosom of the Church itself, on the question of the temporal power of the Pope. The bishops and great functionaries of the Church affirm that the temporal sovereignty is necessary to the independence of the Pope; the Italian people, on the other hand, demand the city of Rome and the "patrimony of St. Peter," as part of the territory of the new "Kingdom of Italy." Liberal Roman Catholics, all over Europe, sympathize with the Italian people: and there are many, both of the clergy and laity, who believe that the Roman Church itself will be greatly strengthened by the abolition of Papal sovereignty. This doctrine is energetically maintained in the *Observateur Catholique*, a journal in the interest of Gallicanism, edited by the Abbé Guettée, and published twice a month. It deals vigorous blows, not only against the temporal power of the Pope, but also against the new doctrine of the Immaculate Conception, and against the ultramontane theories generally. This journal must find a good many persons in the Roman Church to sympathize with its views, as it has managed to live for five years, and appears now to be more vital and active than ever before.

Very truly yours,

JOHN MCCLINTOCK.

SWEDEN.

Letter of the Rev. W. Rosenius.

STOCKHOLM, Oct. 8th, 1860.

DEAR SIR: When I last wrote to you, I did not think that more than three months were to pass before I could again write to you. When quietly living in Stockholm, I have sometimes much difficulty to find time for all I have to do, and as my journey to the North, of which I last wrote to you, took up a whole month of my time, my business has of course been very much increased after my return.

Looking over the work of the Lord going on in the whole country, and wishing to relate what could be most interesting to you, it is not easy to select that which can be of value and be communicated in the short space of a letter. My journey was full of events, interesting for me, some rejoicing, and others painful; but I am well aware that no words can describe to others what my heart felt on this occasion, as I traveled through parts of the country, known to

me some thirty years, where I passed my childhood and youth, and where I was able, with deep-felt and vivid experience, to compare former and present times.

I extended my voyage high up to the frontier between us and the Russian Empire, to Zaparanda, a little town in the very North of the country, where I found a plantation of the Lord, young, lively and shining in the freshest spring verdure, in a place, where, in the memory of man, no religious movement has been heard of. Here I was occupied with preaching, and till late in the night, with speaking to souls newly awakened and concerned for their salvation. I met here with persons living forty to fifty miles distant, and who, stimulated by the desire of hearing the Word of God, had traveled this long way; though they would not avail themselves of the facility of communication afforded by the steamboat or railway. The instrument used by the Lord for the revival in Zaparanda, far from being a clergyman, fills a high place in the Customs; he is one of "the few nobles which are called." He obtained his station here four years ago. Among the persons living in the vicinity of the town, who have come to the life that is in Christ, was also a very learned doctor of theology. Never in my life have I met with so warm a believing master of Israel. The hours I spent at the house of this converted doctor, were perhaps the sweetest ones I enjoyed during the whole of my journey. He has his home on the other side of the frontier. As he was at this time sick, he wished me to call upon him, which I did, and was received with the warmest expressions of affection and joy. He said that he had read my works for three years, and now wished to pour out his heart to me. He told me of his conversion and of the blessed testimony of the spirit of adoption given to him some years ago. But now he was deeply concerned by the fear that he was deceived, that the change that had taken place with him, was not a true work of grace; that he was as "the man at the wedding, that had no wedding-garment"—and the cause of all these fears was, that he still found in his heart so much that was evil and perverse. Weeping bitterly he told me this, all of which sufficiently showed me that the doctor had not his theology in his head, but chastising grace in the heart. Not only here, but also in other places which I visited, it was rejoicing to see that the conversion of souls was not only an exterior one from a worldly and guilty life to a pious and virtuous one, but that they were generally concerned for having the hidden life with Christ in God—for having oil in their lamps.

But it will be too long to go on in the same prolix way of telling you what I have witnessed. Zaparanda was the first place in which I went ashore, as well as the most distant (about 750 miles from the capital) of those I visited. But in returning, all along the shore of my land, I visited places where I had as rejoicing experiences. Crowds of people were assembled everywhere, at our meetings for devotion and prayer; and we had often the joy of seeing souls come either to a joy or to a sorrow, which they had never before experienced.

In a preceding letter I gave you an idea of the work of the Lord in our country, in stating the number of laymen authorized to work for the proclaiming of the Word. This view can be still more extended, when I also tell you the number of houses for devotion, built only for religious meetings, which have arisen during these two years. Where there are true and faithful clergymen the churches are also used for peculiar worship and Bible-reading, which the awakened religious life feels in want of. Most of our religious assemblies take place in private houses; but beside all these places for devotion, before available, awakened and believing souls are now erecting separate houses for devotion, larger and smaller, according to the want of the neighborhood. Some of them are so large that they are capable of containing

one thousand people, and even more. Of these privately erected prayer-houses we lately counted more than thirty, known to me and Br. Ahnfelt. The number of them must of course be still greater, as there are parts of the country which we have not yet visited.

Brother Ahnfelt has recently been in Stockholm on his return from Norway. This last summer he has been almost continually traveling in Sweden and Norway, and since the month of May he has traveled about 4,000 miles. Among the many experiences which he has made of late, he often speaks with emotion of an event of last winter, when he was wonderfully rescued from an imminent danger. He was returning from a long tour, and had come near his home. He went in a carriage with two horses and had to go down a steep hill. Here the road was filled with ice, and of course very slippery, and when the carriage was descending the steep, it glided to the one side, lost the balance, and carriage, horses and all plunged into a precipice of seven yards. Down in the deep there were large stones upon which the carriage, horses, and two men fell with such a violence that the pole was broken into four pieces and both the seats were crushed, and nevertheless, neither men nor horses had a single bone broken, nor was there shed a single drop of blood. What a wonder of the providence and power of the Lord!

I give you here a translation of what has been newly read in a Norwegian newspaper. This may give you an idea of the manner in which Ahnfelt's activity is considered in Norway. It runs as follows: "Christiansand, Sept. 1, 1860. In going to and returning from Bergen, Mr. Ahnfelt, an evangelical preacher from Sweden, has twice visited our town, and preached eight times here. The prayer-house in Queens-street has been opened to him, as the Direction felt assured that nothing but the pure Gospel was to be preached, and we very much wished to hear the Word proclaimed by a man so pious, highly gifted, and renowned, from many places. The large and commodious hall, capable of containing 1,500 people, was crowded at every meeting. Mr. A. opened and terminated his preachings with singing one or two of the religious songs, which he has himself collected and published. These he accompanied with his guitar or harp, for which cause many came to hear him out of curiosity."

This may be enough for to-day. May God bless you and forward your work in the Lord! Yours very sincerely,

——— W. Rosenius.

SWITZERLAND—EVANGELICAL SOCIETY OF GENEVA.

Letter of Mr. Le Fort—Theological Seminary—Labors of Mr. Rouaze at Marseilles.

Geneva, Oratoire, Nov. 21, 1860.

My Dear Sir:—We send you a brief report of the missionary labors of our excellent brother, Mr. Rouaze, pastor at Marseilles, of whom we have already written to you. You will see that the Lord continues to bless that faithful laborer, who makes the name of Christ known in the midst of that large city, plunged in incredulity and superstition.

You will receive, about the same time that this letter reaches you, a circular of our Society, relating particularly to our *Theological Seminary*. This will make you acquainted with our financial condition. You will see that it is far from being satisfactory, that we are in a difficult situation, and stand in great need of the continued aid of our friends. We hope, my dear sir, that your society will be able to give us some help. We know that you sympathize with our work. You have already given us proofs of this, and we entreat you to continue your fraternal coöperation.

This want of money hinders our labors. Had we more abundant resources, we could extend our work: *for everywhere they are calling for laborers.* But we hope in God who has helped and protected us during almost thirty years, and we pray

Him to put it into the hearts of those who wish His kingdom to advance, to help us with their special prayers, and also with their gifts.

Believe me, my dear sir,

Yours respectfully,

A. Le Fort, Treasurer.

Geneva, Oratoire, Nov. 20, 1860.

The labors of our dear pastor, Mr. Rouaze, continue to give us satisfaction and encouragement, and the blessing of the Lord evidently rests on his work at Marseilles. The results have never been very brilliant, they are slow and sure, and the congregation is often increased by those who have been rescued from infidelity and the paths of vanity, and who show the sincerity of their conversion by their altered life, and by their zeal in bringing others to Christ. The church of Mr. Rouaze is principally increased from the humbler ranks of society; however, there are exceptions, and some of the upper ranks have not feared thus to incur opposition and scorn. We extract from his own correspondence, that the work and the man may be better understood.

"*July*, 1860. We still hold our meetings, though the heat every day becomes worse; the room which was sufficiently large last year is now too small; every Sunday it is full to overflowing; nevertheless the serious attention is kept up, and you see that those present are truly seeking for spiritual edification. I rejoice especially that a good number of young people frequent our meetings, who appear to enjoy the preaching of the Word; they have left the world, and now find their chief happiness in communion with other Christians, and in the peace as it is in Jesus. Several of these young men, although immersed in mercantile affairs, find time to bestow upon evangelizing. We have always private conversations after our meetings for strengthening their faith."

"*August*, 1860. Some soldiers have attended our meetings; one of them after his departure wrote me an excellent letter. He sighs for the time when he shall be again amongst Christians. We have admitted some members to the Sacrament, and the evening meetings continue to be blessed; the greatest silence always prevails, notwithstanding the crowd. We have always some new people from the town and its environs. One young person who had providentially found his way to our meeting, wept with joy! A friend has lent us a larger room for our weekly services, and we are now studying the Old Testament. Assist us always with your prayers! 'Except the Lord build the house, they labor in vain that build it.' It is for the Master of the harvest to rear the plant and prepare the sheaves; we are but His workmen, to Him alone we look for the increase."

Mr. Rouaze writes again on 16th *October*:

"We have had some days of especial blessing. A friend spent eleven days with me, and held a meeting every day in different parts of the town. The presence of the Lord was powerfully felt at them, and many experienced that the joys of piety are sweet indeed! Worldly pleasure always brings pain, but where the Lord's presence is felt, there is happiness without alloy. Many of our hearers then listened to the Gospel for the first time, and were roused to a real concern for their souls. In three special prayer-meetings, we implored with tears that the Lord would send his converting grace upon every soul present. Many of our friends prayed aloud, and one young man of sixteen expressed himself with a warmth and power of faith, which plainly showed it was the Spirit's own work. He read two chapters, which were commented upon; one of St. Paul's, which exhorts Christians not to be "unequally yoked with unbelievers—for what communion hath light with darkness?"—2 Cor. vi: 14. The other was the 22d Psalm, tracing the sufferings of Christ, and what He endured to expiate our sins. The power of the Lord was felt amongst us. One family whose piety was hindered by

their intercourse with the world, have thrown off that yoke, and now only seek the company of Christians. They edify us much by their evident marks of true zeal. One young man who was enticed into the world, not only now resists its seductions by faith, but he also exhorts the other inhabitants of the same house to do likewise. He is amongst Roman Catholics, but he has introduced the daily reading of the Scriptures, and amid the most violent opposition he continues to implore them to come to Jesus, who alone can deliver them from the wrath to come. This youth was converted after great inward struggles."

Mr. Rouaze does not confine his activity to the town of Marseilles, but makes missionary tours in several towns and villages in its neighborhood. One of the most interesting of these is La Ciotat. It is some leagues from Marseilles, a seaport, where there are extensive shipbuilding yards. Meetings have been held there for some time, and many of the mechanics are men of great intelligence; several of these have received the Gospel with joy, and seem desirous for more instruction.

Mr. Rouaze wrote last summer: "I have just spent some days at La Ciotat, where our meetings were numerous, and attended by people from all countries, Swiss, Germans, Vaudois, French—who are delighted to receive some spiritual teaching, in a locality visited by no other pastor. The workmen are busily employed in the construction of Atlantic steamers; they are obliged to work from 5 A. M. to 8 P. M. Notwithstanding they attended my meeting from 9 to 11 at night. I conversed afterwards with several; a Roman Catholic from that country, who reads his Bible attentively, told me, 'I have often wished to converse with you, for I find great difficulties in the study of God's Word, which interests me much.' He was satisfied with our conversation, and is anxious to tell others what the Lord has done for his soul. Another workman interested me by the spirituality of his language. 'What we must above all seek in the Bible,' said he, 'is salvation by Christ. I feel that is what I need for the peace of my own soul.' The widow who lends us her room, continues steadfast; she is truly pious, and strives to bring all her Roman Catholic relations to Jesus."

"*August* 14. The Lord has vouchsafed us a most striking testimony of his presence at La Ciotat. We have just lost a man who was employed in the yard. The unexpected death of this workman, the affection and esteem which was felt for him, brought not only all his companions, but most of the populace to his funeral. The directors, engineers, and medical men, were all present. In the midst of two thousand people, I felt my great need that the Lord himself would enable me to reach the hearts of those present, and bring that great multitude to His glorious Gospel. The most profound silence prevailed, and the crowd was most attentive during the ceremony; my voice was thus able to be heard by the mass of the people, and several of the workmen told me after that a great sensation had been made. Several Papists who were much opposed to us, said they never heard the like before. 'We never thought the Bible contained such truths,' said they. The directors expressed their satisfaction, and I may say that that preaching in the open air has created quite a sensation in the town, by the Lord's blessing! Our friends have taken courage, and the workmen will have greater freedom henceforward in coming to our meetings. Next day I was allowed to go into the yards, and paid several visits in the houses. Let us entreat the Lord that the effects of this event may be lasting.

"At that same period I was enabled to speak to the soldiers who were embarking for Syria. I went frequently to the camp and conversed with them, distributing tracts and Testaments. I sought out principally those whose appearance was serious, for little is to be

done with scoffers; but I found some who received the books with evident pleasure."

"*September* 19. I have been again summoned to La Ciotat for a funeral. The deceased was the wife of one of our friends who occupies a prominent situation in the bureaus of the arsenal. The crowd which accompanied the procession was immense; all the principal people, as well as all the workmen, were present. I blessed the Lord for having thus enabled me again to proclaim His glorious Gospel to so many Roman Catholics, the greater part of whom were so opposed to us. Both the services in the house and at the grave were listened to with the greatest attention and produced an excellent effect. Throughout the town the great truths which had been proclaimed were commented upon, many saying, 'those people are in the right.'

"The Roman Catholic clergy have not witnessed all this with indifference. They have been incensed that so many of the most influential of the people should have countenanced us, and that so much sympathy should be felt for us. An agent was sent to find out if we had spoken against the Pope, but nothing was proved against us! He said it was a great pity that our meetings could not be prevented; that we came to stir up the people; that we spoke of our Bible, a Bible which had been arranged by Luther. A Roman Catholic who had been present spoke in favor of the Gospel; he refuted all the agent complained of, who was thus silenced, and the police have never interfered with us.

"One of our friends is anxious to take an active part in the religious instruction of the children, who grow up in perfect ignorance, owing to their isolated position. The obstacles which present themselves in that case are not external, but the natural indifference of the human heart to such things, is our greatest enemy. We beseech the Lord to open the hearts of the children for the reception of His Word. He alone can perform it!"

MEXICO.

Letter of Miss Rankin.

BROWNSVILLE, TEXAS, Nov. 7, '60.

REV. DR. FAIRCHILD,

DEAR SIR: With emotions of gratitude, I take my pen to record the dispensations of God's providence in behalf of this mission on the Rio Grande. "Goodness and mercy have followed me," in an eminent degree, during the past months of the present year, inasmuch as no interruption has occurred to obstruct my labors for a single day. Besides, it has been my privilege to give instruction to a highly interesting class of Mexican girls, in whom I have very satisfactory evidence of improvement, and from whom I entertain strong hopes, for very many reasons, that a happy influence will yet be manifested for the labor bestowed upon them. I feel an increasing conviction that there is not a more hopeful method for enlightening and elevating a nation buried beneath the dark and debasing influences of Popery, than by taking the young and instructing them into the vital principles of Christianity, as taught in the Holy Scriptures. Were my convictions to have any weight in devising means for the permanent benefit of Mexico and its people, I should not hesitate in saying, plant Christian schools throughout the length and breadth of that miserable republic, and let the rising generation become imbued with the spirit of the Gospel, and the next generation would present the transforming influence. Although this little Mission School, upon the border of Mexico, is but a mere item of what is actually needed, nevertheless it is no less important because it stands alone in the great work of Mexican evangelization.

However limited the work may appear comparatively, I can not but regard the amount of Mexican mind which is daily under my moulding influence, as a work of no small magnitude, and often feel my inefficiency, and regret that a more skillful hand than mine had not been selected to perform this all-important work. In

entertaining misgivings like these, I am often checked by the consideration that the Omnipotent Being who placed me here is able to make my humble instrumentality effectual, in some degree, to the accomplishment of the object which is the earnest of my prayers and tears.

In review of the condition of Mexico, two or three years ago, and of what is now taking place, we have much to encourage us in our onward work. Then, these people were apparently sleeping in their fetters, not even dreaming, perhaps, of any other liberty but the galling yoke of Popery. Then, the power of the priests was unquestioned, and the poor servile subjects held these notorieties as the exclusive guardians of the kingdom of heaven.

But light has broken in upon these oppressed subjects of the kingdom of darkness, and is showing them that their spiritual guides are deluding them with false assumptions, and leading them on to ruin. The practical demonstration of a great majority of Mexicans at present, is to exercise that liberty which God has given them, in all matters which pertain to their immortal interests.

And to what agency shall we ascribe this hopeful change? Can it not be traced to that fountain of all light and liberty, the Holy Bible? We have much reason for believing that the eagerness with which the Mexicans have sought the Word of God for two years past, has not been a vain curiosity. Are there not being manifested just such effects as we should expect from the diffusion of God's Word? I fully believe it to be utterly impossible for the true spirit of Romanism to exist long where the Word of the Lord has free course. God's teachings and the Romish Church are so much at variance, that any mind which desires to know the truth can not but perceive the difference.

The priesthood is very evidently on the wane in Mexico. Matamoras has been, for some time past, without a priest. Some two or three, who had been previously there, were suspected of taking sides with the anti-Liberals, which fact made them so unpopular, they were obliged to make their exit. Does not this look like a lessening confidence in these reputed representatives of St. Peter—these important personages who hold the keys of the kingdom of heaven? The fact is, the people are beginning to learn better. The delusion under which these unfortunate people have long been enveloped, is evidently becoming scattered, and a very just conception is entertained by many of them of the true character of the priesthood. In conversing with a Mexican, not long since, I inquired why the priests forbid the people reading the Bible. The reply was, with evident marks of indignation: "Because they know they do not what the Bible commands, and they do not wish the people to know it." Many other facts might be mentioned, to prove an evident awakening among the Mexicans. A people so long accustomed to a false system of religion, might present a hopeless aspect, were it not for the confidence which the Word of God affords of the aid of the Spirit and grace of God. These mighty agents can effectually renew the heart and transform the character of the Mexican, bringing him to "the feet of Jesus, clothed, and in his right mind." I have never doubted the efficiency of the Gospel in the transformation of Mexican character. I have regarded their condition to be just such as we would reasonably expect among a people from whom the Bible was excluded, and all the rights of conscience violated. However difficult and dark the work of Mexican evangelization may appear, there is light and hope in the Gospel of Christ sufficient to dispel all the gloom which now envelopes it, encouraging us in the use of all proper means for the accomplishment of an object in which the glory of God and good of immortal souls are intimately concerned.

Yours in the service of Christ,

MELINDA RANKIN.

HOME FIELD.

While dark clouds cover the face of our political horizon, and "men's hearts are failing them for fear," thank God all is not dark. There is one bright side to the picture. "The Lord God Omnipotent reigns." He will bring light out of darkness, and order out of confusion. At no time since we have been acquainted with our Society, have our prospects been so cheering, the fields we are aiming to cultivate so white to the harvest, and everything pertaining to our work at home and abroad so encouraging. Everywhere the missionaries find the *work* opening to their hands, the people are becoming more accessible, ready to attend upon the instructions of the missionary, and send their children to the Industrial and Sabbath School. The news from our Foreign Field for the last month is so encouraging, and the calls for additional aid so loud and so pressing, that we are compelled to devote a large part of the present number to this part of our work. We feel that now is the time to work for Italy and France. That one year at the present time may be more important in reference to great results, than ten years at a future period.

Still we can not avoid recounting some of the encouraging features of our work at home.

One missionary writes thus:

"During the past month, I have made three hundred and twenty-five visits, prayed with one hundred and seventy-five Roman Catholics and twenty-eight nominal protestants, induced twenty-five children to attend Sunday-school, fourteen of whom are Romanists; established three prayer-meetings and two Industrial Schools, making six meetings in all, besides my Bible-class. At the Industrial Schools, which are composed principally of Romanists, the mothers attend with their children, and listen attentively to the instruction given by the teachers. The meetings are all opened with singing and repeating the Lord's Prayer."

Another writes:

"Since my last report I have organized another Sunday-school, and we had present, as teachers, ten ladies and six gentlemen. This makes the fourth school in the city under the care of the American and Foreign Christian Union. In my daily visits from house to house, while I find many more hostile to the truth than in the day of Rome's prosperity, still three-fourths of all I visit will reason calmly on the present state of Popery in Europe, and are willing to admit the visible workings of Providence in all the results. The Romanist is becoming a new man, so far as Popery is concerned."

Another missionary writes:

"During the past month, in connection with our four Industrial Schools, we have been enabled to coöperate with brethren in the building up of a Sabbath-school in a very destitute part of the city. We have been greatly blessed in this effort, our hearts have been made glad in seeing many gathered in who never had been in a Sabbath-school before, the children of dissipated Irish Romanists. We succeeded in procuring a library for which the children returned a vote of thanks. We have long looked upon this place as a barren waste, but now we have secured the new market-house where we intend to bring young and old to hear the word of God."

A female missionary from the same city writes:

"I am happy to address you again, in the form of a monthly report. I feel

sometimes that these documents must appear tame, almost monotonous; but could you go with us in our daily and weekly visits, and *see* and *feel* with us, you would find it the reverse. Some days we have made sixteen visits, and left as many tracts, generally meeting with pleasant faces, and willing ears. The idea, to them, that a female comes through the cold and storm, to ask after their welfare, both spiritually and temporally, and requesting their little girls to come to our sewing school, and to give them a word of caution, comfort, or sympathy, is new and novel, and they treat us kindly."

Now these are but a specimen of the cheering indications that reach us from month to month, from our missionaries—and can any one doubt whether good results are to flow from these efforts? Can the good seed of the Word be sown in the minds of the youthful population, and that seed not germinate and grow, and bring forth fruit, unto life everlasting?

"Though seed lie buried long in dust,
'Twill not deceive our hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

GENERAL MISSIONARY INTELLIGENCE.

In our last number we published the circular of the Evangelical Alliance, recommending the setting apart of the first week of this month, from the 6th to the 13th of January, for special prayer for the diffusion of the Gospel throughout the world. Never was there greater need of prayer for our own land, and for the other portions of the earth, and especially for the Papal nations. We trust that this week will be observed as a season of special supplication.

"Prayer is a creature's strength, his very breath and being.
Prayer is the golden key that can open the wicket gate of Mercy.
Prayer is the magic sound that saith to Fate, so be it.
Prayer is the slender nerve that moveth the muscle of Omnipotence."

MORAVIAN MISSIONS.

The Seventy-fourth Annual Meeting of "the Society of the United Brethren for Propagating the Gospel among the Heathen," was held at Bethlehem, in September last. Bishop Jacobson preached from the words: "*Come over and help us.*" "These words," he said, "involved the *principle of action* of the Church of the United Brethren in all its undertakings for the advancement of Christ's kingdom on earth. Its *missionary* enterprises were not the result of preconcerted plans, founded on human wisdom and calculations, but were undertaken in obedience to what was conceived to be *a call from the Lord*. The first call came to them in the Macedonian cry from the wretched negro slaves in the West Indies, 128 years ago. They obeyed the call at once. No human aid, scarcely any sympathy from others beyond the circle of their brethren, cheered and encouraged the first two pilgrims on their lonely and obscure path, to labor for Christ among the negro slaves. The world at large knew nothing of them. Such were the insignificant beginnings of our mission-work. Although our missionaries were always exceedingly cautious in admitting applicants to church membership, nevertheless more than 73,000 souls are now under their charge. All this is evidently the Lord's doings.

INDIA.

Letters received by the English Church Missionary Society, continue the narrative of the wonderful awakening in North Tinnevelly. It is spreading and deepening, as is manifest not only in the revival of many native Christians, but also in the conversion of several heathen. One of the native clergy writes: "The

heathen also, observing this wonderful work, are amazed. Since the commencement of the movement, twenty of these, including the awakened, have joined us. What a mighty change has come over these people for the better. Those who were at enmity with each other, have become reconciled of their own accord. They show great eagerness to hear the word of God. For these ten or twelve days I have not heard a single word of bad language, either from the new converts or from the heathen. It appears as if a terror had fallen upon the heathen. But I rejoice with trembling." One of the most remarkable features is God's dealings with the native agents. Four such men, of no common powers of mind, have been quickened to a new life, and are full of ardent desire to proclaim the Gospel to all around them. The missionaries feel strongly the momentous character of the season to which they have been brought.

CALCUTTA.

Dr. Duff states that about one thousand pupils are in regular attendance in the mission school under his care in Calcutta, and that in various ways the truths of God's word are taught to these young pagans.

MADURA.

Additions to churches, in the Madura and Ahmednuggur missions, are reported.

The latest intelligence concerning the revival in Tinnevelly is that it is spreading and deepening. The heathens, observing the work, "are amazed." In the district of Chota Nagpore west, of Bengal, in the North of India, and in Burmah, the word of the Lord is glorified. Eighty-nine native converts have been baptized in and near Lucknow, since the bloody scenes of the mutiny.

BURMAH.

A NEW FIELD OPENED.—The American Baptist Missionary Union have decided, in reponse to an appeal from Dr. Kincaid, to send a missionary to the Shans of Burmah, a race of people more numerous than the Burmans or Karens, who have long been known to the missionaries, but for whom nothing has been done. Their country lies to the north of Toungoo and Ava, stretching towards China on the east, and Assam on the north. An invitation was sent by the Committee to Rev. Mr. Bixby, now a pastor in Providence, but who had formerly been in Burmah, to become a missionary among this people, which he has accepted, and with his wife will soon sail to commence his work.

CHINA.

CANTON.—Rev. Mr. Turner, an English missionary in Canton, says that the facilities for propagating religious truth in that city are almost as great as can be desired. The preacher can proclaim the Gospel to listening crowds in the open places, and everywhere finds those willing to converse upon the new doctrine. Hearers will come to the chapels, children can be collected into the schools, the hospitals are popular, and religious books are eagerly received.

MISCELLANEOUS.

ITALY.—Forget her not in your Prayers and Contributions.

At a late meeting of the British Colportage Association, the Earl of Shaftesbury spoke earnestly in favor of the work, and at the close of his speech said:

"There is a fine opening also in Italy, and he felt sure that no one could regard that country at the present moment without a feeling of intense gratification at its present prospects of civil and religious liberty. Count Cavour had written him that, though he was as much in favor of civil and religious liberty as any man, yet there were great difficulties still to be overcome from the ecclesiastical prejudices which still remained, but these public opinions would be gradually overcome.

Count Cavour assured him that after what he had seen during the recent events of the noble conduct of those who advocated the freedom of religious worship, *he was convinced of the immense value of the right to read and circulate the Holy Scriptures.*"

A correspondent of *L'Eco di Savonarola* says that, "of all the cities of Italy, Naples seems to me the most disposed to embrace the Gospel. I know many priests who declare themselves favorable to a religious reform."

The following letter from a correspondent in London shows the evils arising from a union of the Church and State, the solemn responsibility resting on American Christians, and their obligation sacredly to preserve and faithfully to improve their present advantages, and to lose no time to give the Gospel to Italy and other parts of the world.

London, Nov. 16, 1860.

Rev. A. E. Campbell, D. D.,

Rev. and Dear Sir: I hope your Society will feel it to be a duty to give to awakened Italy the pure Gospel, free from the Babylonish leaven of Church and State-ism. Do not be content to work through any local organization simply. Italy needs the presence of *American missionaries* to put things on the *right basis.* The Waldenses alone can not do it. One hundred men ought now to be in Italy and Sicily, hard at work, preaching and colporting. Let the American churches improve the glorious opportunity. Americans are far more acceptable to the Italians than British. American unsectarian Christianity is the want of Italy. Let no one suppose that the doctrinal errors of Popery will be uprooted because the Pope's temporal power is menaced. One thousand and more bishops and archbishops still support Papal errors throughout the world, and a mighty struggle must take place ere Babylon be overthrown. There is of course a change going on in the minds of many Italians; but infidel and sensual books will be read unless a thorough evangelical literature be soon supplied to Italy. If France could be evangelized, she would do wonders for the Church of Christ. England is in a wretched state. The tone of morals and society is worse than that of the United States. Puseyism, Popery, and Infidelity, have countless adherents. You would be shocked at the actual state of England. I almost fear America will have to do the Lord's battles alone, unless a change takes place for the better. Very many are doing nobly here, but the chilling influence of Church and State paralyzes almost everything. Puseyism may succeed unless England wake up soon. Still I hope for the best. I hope that its inroads may be stopped.

I fear that the apathy of the English bishops to the encroachments of Puseyism may lead to serious results. There are so-called churches here, which could be transformed into Popish Mass-Houses in ten minutes, if required by a Popish dynasty. All that is wanting is the box to hold the wafer-god; every other appliance is in use by the incumbents. Yet the bishops look on with apathy. A motion to *revise the Liturgy* in the last House of Lords was unanimously voted down by every bishop, as well as all others except the mover, Lord Ebury. As it is, the Church of England could be speedily changed into a Papal body; every facility is presented by the very constitution of the Church. The reality is worse than I pictured it before coming here. It is a great blessing that the American Episcopal Church is so much ahead of its parent here. You see, then, that Anglicanism can do nothing for Italy. Let the Christians of America resolve to give to Italy the pure Gospel.

I should not be surprised if for a time Protestantism should receive a check in Europe, unless the Italians are evangelized. Kingcraft and priestcraft so hang

together, that they will die hard, if die they must.

The Protestant State Churches, true daughters of their Babylonish mother, are, in their way, oppressors of the people, and a mighty force must be exerted to uproot the whole set. I am much afraid that they will get back into the arms of the Old Scarlet Lady of the Seven Hills, rather than grant liberty to the people. *Protestant State Churchcraft* is a stronger barrier against liberty now, than Papal, paradoxical as the suggestion may seem. Having a semblance of life they contrive to bring everything to a dead lock. I never understood the glorious designs of the infinitely wise Arbiter in regard to America, as I have since I have seen the difference that exists between England, and our own happy land. Surely (humanly speaking), the United States is the mountain that shall fill the whole earth. Our government is "the stone" that shall smite "the image" in *its ten toes*, and break it in pieces. The example of America is breaking up the ten kingdoms of Europe, slowly, yet effectually; and when the time comes for the final struggle, this will be seen. May God hasten it in His good time. No European can come back here from America, without feeling restive under the impositions of kingcraft and priestcraft.

I send you inclosed in a paper, a short pamphlet entitled "Popery in the Church of England," which will show you how deeply the canker of Puseyism has eaten into the vitality of the English Church. I heard a sermon at "All Saints," in Margaret street, from Rev. Mr. Evans, a Puseyite, approving of paying honor and reverence to "the Saints;" the poor deluding and deluded man, not seeming to know that all believers are the "saints." A lamentable sign is that the Puseyite places are generally crowded, while dissenting chapels, are usually not over well filled.

The battle is near, and eventual victory will be with Christ's people, not PROTESTANTS simply, but with *Christians*. Church and State *Protestantism* is little better than Popery.

PANAMA.

WE have received a letter dated November 23d, 1860, from the Rev. Mr. Gilbert, who is now on his way to Peru. He writes from Panama, and says that a gentleman connected with the Panama Railroad "seemed quite desirous that a man should labor in Panama, in teaching and preaching, and also to preach part of the time at Aspinwall. These two points are important, inasmuch as the foreign element compels toleration on the part of the priests. To-day I went into a little private school taught by an old negress. One of the children was reading a New Testament. This led me to inquire as to the origin and prevalence of this practice. I was told by a Spaniard, that a Protestant minister, who once resided here, got some of the people to read the Bible. Now Bibles are sold in the city, and many people read them. At first, the priests opposed this. Now, they allow, but do not approve of it. My informant added, that in the interior, they were more intolerant, but that the influence of commerce made the difference in favor of Panama. May the Lord bless this reading of His Word, that it may prove as rain upon a thirsty land."

BRAZIL.

We have had an application from one deeply interested in the evangelizing of Brazil, to be sent out as a missionary to that country. There can be no question, but that this field, where the Gospel and the press are free, ought to be supplied with faithful Protestant ministers. Will

not the friends of Christ, in view of the wants of this land, furnish us with means to enable us to send a missionary to Brazil, and thus aid in the evangelization of a country which is destined to become the strongest power in South America?

ANOTHER APPLICATION.

We have received an earnest request from a learned and able minister, now of the German Reformed Church, and formerly a Roman Catholic priest and professor in one of their seminaries, to be sent forth as a missionary to Italy or elsewhere. He is a Swiss by birth, and is familiar with the French, German, Italian, and Arabic languages. We give the following extract from his letter:

Nov. 4, 1860.

REV. A. E. CAMPBELL,

DEAR SIR: I have that unfailing trust in the divine all-ruling providence, in that divine grace, which brought and guided me through night to light, out of my former superstitious errors, that it will be also, for the future, a fiery pillar for my guidance in this dark, desert world. But, sir, let me assure you, if it needs assurance, WORLDLY motives *never* for a moment could induce me to sell my soul! I have found the dear, precious Saviour through the light which the glorious, ever blessed Word of God has shed upon my path. I feel He has pardoned my sins, for He alone can do it, and I trust in Him world without end. There is no other name given on earth nor in heaven, whereby we can be saved, but that of Jesus Christ, that Rock of Ages, cleft for us! * * * * *

My situation here, if worldly gains were my desire, is far better, than as a missionary in your Society; but my yearning for doing, under God, some good among the poor, deluded Romanists, my former standing as Professor in one of their seminaries for young priests, and the influence and exact knowledge I acquired thereby in regard to their modes of operation, seems to me and other pious friends whom I have consulted, well calculated to be the means of doing some good among them.

Of course, missionary means a man who is sent, and as I leave it willingly to your Board to send me wherever there seems some prospect of doing the most good. My predilections, however, being born in the southern part of Switzerland, and the many acquaintances I have there, would make this field, or Italy, particularly agreeable to me. I have a little smattering also of the Arabic, if, perhaps, you want somebody among the Maronites. Besides the ancient languages, I am familiar with Italian, French, and German. So you may choose yourself. As I long for some settled field of labor, where I can unfold my full activity, I beg you earnestly to send me an early answer, whether you will employ me, and when and where. Only I wish not to labor around here; I have received many acts of kindness from the hands of the Catholic bishop of this place, and it is hard for me, and against all the feelings of my soul, to sting those who have once been kind to me, and who had my friendship. Perhaps I ought not to feel that way, but it shows that I am yet far from being perfect. For Christ's sake a man should do everything.

GARIBALDI AND THE POPE.

WHEN the Liberator of Italy presented the new colors, prepared by the ladies of Naples, to his Hungarian regiment, he made a speech, of which the following is a translation:

"This is a beautiful day—a great day. It is beautiful, it is great, because it binds together with a new tie the fraternity which unites Italy to Hungary. Free people are bound together. Free Italians can not, ought not, will not forget it. Italians free—yes, all shall be free—and

that quickly. From a life consecrated altogether to the cause of liberty, to the cause of nationality, I have gathered nothing else. I desire nothing more than the right of telling the truth at all times —telling it alike to the powerful and the people. Hear me, then, generous people of this great and beautiful metropolis, and if I deserve anything of you, hear my words. The canker and ruin of our country have always been personal ambition. It is still so. It is personal ambition which blinds the Pope-King, and urges him to oppose the national movement, so grand, so noble, so pure —yes, so pure that it is unique in the history of the world. It is the Pope who retards the moment of the complete liberation of Italy. The sole obstacle, the true object is this. I am a Christian and I speak to Christians. I am a good Christian, and I speak to good Christians. I love and venerate the religion of Christ, because Christ came into this world to rescue humanity from the slavery for which God did not create it. But this Pope, who wishes that men should be slaves, who asks from the powerful of the earth fetters and chains for the Italians, this Pope-King does not know Christ; he lies against his own religion. In the Indies they recognize and adore two Genii—that of Good and Evil. The Genius of Evil for Italy is the Pope-King. Let no one misunderstand my words; let no one confound Paganism with Christianity—the religion of liberty with the avaricious and bloody policy of slavery. Repeat this —repeat it—it is your duty. You who are here, a portion of the educated and cultivated population, it is your duty to educate the people, educate them to be Italian. Education gives liberty; educating the people means the power to assure and defend their independence. On a strong and healthy education of the people depend the liberty and the grandeur of Italy."

To this sentiment we add our hearty *Amen!* Educate the Italians. Give them the Bible, which educates the heart as well as the head. Would that we had the means to do this. *Who will help us?*

BELGIUM.

We have just received the last report of the Evangelical Society of Belgium, which we hope to lay before our readers in the next number. It gives us cheering accounts of this faithful and devoted branch of Zion. The Protestant churches of this country are small, and made up mostly of poor working people; but they have been taught to regard every member as a missionary, and they are doing a good work in the midst of Romanism, and deserve our sympathy and aid. They have now twenty ministers and evangelists, fourteen schools, and ten colporteurs. They are laboring to build churches and chapels in new fields. They have four pastors in Brussels, and a service in Flemish at Ghent, Louvain, Antwerp, and one or two other places. At Antwerp they are now building a chapel, towards the erection of which, a gentleman of this city contributed $2,500, and Mr. J. Henderson, of Glasgow, the same amount. Besides the twenty ministers of the Evangelical Society, there are nine other Protestant ministers in Belgium, preaching in Dutch, French, Flemish, and German, and three places where an English Episcopal service is maintained. This is the present promising condition of a country where, twenty-five years ago, there was scarcely a single native Protestant residing.

PERSIA.

Awakening among the Mussulmans. —Mr. Shedd a missionary of the American Board, among the Nestorians in Persia, communicates the following intelligence of the spirit of inquiry among Mussulmans:

"Judging from all that I could learn, there is, in every part of the plain, the

beginning, at least, of inquiry among the Mussulmans, and as the light is spreading by means of the Persian New Testament, and by the influence of missions in Turkey on the one side, and India on the other, we may rationally expect an increase of this. Within the last month, a case of singular interest has occurred. A Koordish Mollah, whose village is a few miles up the river which flows by the city, has from time to time attended the services of Deacon Joseph, our translator in Degala. Some time since, he obtained a Persian New Testament, and studied it carefully. The result was, that he became convinced of its truth, and that there is salvation in no other than Jesus Christ. A few days since, he came to Dr. Wright and begged to be baptized, in compliance with the command of Christ. His views are very clear and evangelical, and there is no evidence that he is not sincere. He breaks his Mussulman fasts, and has persuaded a family of brothers, who at first oppo se him, to his own way of thinking."

BOOK NOTICES.

FRED LAWRENCE; OR THE WORLD-COLLEGE. By Margaret E. Teller. New-York: M. W. Dodd. 1860. 16mo, pp. 226.

This is a very agreeable and well-told story, showing the success that follows fidelity, self-denial and filial devotion. We commend it to young men, as worthy of their perusal, and hope that many may be led to follow the example of the hero of this interesting narrative.

POPULAR ASTRONOMY. A CONCISE ELEMENTARY TREATISE ON THE SUN, PLANETS, SATELLITES AND COMETS. By O. M. Mitchel, L.L. D., Director of the Cincinnati and Dudley Observatories. New-York: Phinney. Blakeman & Mason. 1860. 12mo, pp. 384.

The high reputation which Prof. Mitchel has gained as an Astronomer and as a popular lecturer and writer on Astronomy, will secure for any treatise from his pen a cordial welcome. This volume supplies a great desideratum, as it furnishes the student with the great facts and laws of the Planetary system in a concise and orderly manner, and in such plain terms that the ordinary reader can appreciate them, while at the same time he gives a sufficient amount of scientific statement to make known the elements and processes by which the great truths of this sublime science are ascertained and verified. What adds a peculiar value to this work is the fact that the author recognizes the great and wise Being, who rules the system of the universe, and who made the laws that govern and guide it. We have no doubt but that this volume will find its way into our Schools and Academies, and become a favorite and standard text-book on Astronomy. It is got up in very handsome style by the enterprising publishers.

THE WEST INDIES AND THE SPANISH MAIN. By Anthony Trollope. New-York: Harper & Brothers. 1860. 12mo, pp. 385.

This volume takes the reader in a very agreeable way to Jamaica and the other West India Islands, and thence to New Granada, Central America and the Bermudas, and gives him the impressions of an intelligent and genial observer. The book is written in a free and easy style, and the subjects noticed are discussed with carefulness and candor. With regard to Cuba, the author remarks that "the Roman Catholic worship seems to be at a lower ebb in Cuba than almost any country in which I have seen it. No Protestant place of worship exists or is possible in this island." This book contains a great deal of useful information, and will well repay a perusal.

GLENARVON; OR HOLIDAYS AT THE COTTAGE. New-York: M. W. Dodd, Publisher, No. 506 Broadway. 1861. 12mo. pp. 359.

This is a delightful book. Its stories, drawn from Scottish life, are interspersed with interesting anecdotes and episodes, illustrating historical and scientific truths. It conveys the best moral and religious lessons, adapted to the youthful mind, and told in such a manner as to engage the attention. This charming little volume gives us a good idea of the lovely power of Christianity in the hearts and homes of Scotland. We trust that many a child will receive this book as a Christmas or New Year's gift, and that our Sunday-schools will not fail to add it to their libraries.

ERRATUM.

In the December number of the Magazine an error occurred on page 379, second column, third line. Instead of "I have purchased," it should have read "and have purchased," *i.e.* the ladies of the First Industrial School raised the money and purchased the building.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF NOVEMBER TO THE 1ST OF DECEMBER, 1860.

MAINE.

Dennysville. Peter E. Vose, Esq., for Italy, $15 00
Portland. A Friend, for Italy, ... 1 00

NEW-HAMPSHIRE.

Greenland. Cong. Ch. and Society of Rev. E. Robie, ... 12 00
Dover. 1st Cong. Ch. and Society, to make Rev. Elias H. Richardson L. M., . . 31 00
Newport. Cong. Ch. and Soc., per D. B. Chapin, in full of L. M. for Rev. Henry Cummings, ... 6 50

VERMONT.

St. Albans. 1st Cong. Ch., C. B. Swift, Tr., 26 00
Benson. I. K., ... 1 00

MASSACHUSETTS.

Salem. Tabernacle Ch., per J. A. Brewster, Tr., ... 00 00
Worcester. Parley Goddard, Esq., for the Italian Field, ... 200 00
Springfield. Miss B., for Italy, ... 1 00
Millbury. D. T. March and Family, for Mission at Middleport, Ill., ... 4 00
Boston. In part of Legacy of the late Ira Greenwood, by H. Hill, Esq., . . 75 28
Northampton. Mr. Enos Clark, ... 1 00
Enfield. Benev. Soc. Annual Coll., by Robert McEwen, ... 50 00
S. Weymouth. Union Ch. and Soc., towards a L. M., ... 20 00
Chelsea. Broadway Ch. and Society, . . 27 92
Paxton. Ch. and Soc. of Rev. Mr. Phipps, . 5 00
Bridgewater. Cong. Ch. and Society, . . 11 50
oston. Rev. Giles Pease, ... 2 00
arlboro'. Union Ch. and Society, to make Rev. G. N. Anthony L. M., . . . 37 50
Chelsea. Winnisimmet Ch. and Soc., . 80 73
E. Longmeadow. Cong. Ch., towards making Rev. A. B. Peabody L. M., . . 8 67
Longmeadow. Ladies' Benev. Asso., . . 17 71
S. Hadley Falls. Cong. Ch. and Soc., by Rev. R. Knight, towards making Dea. Ambrose Snow L. M., ... 13 00
Leverett. Cong. Ch., towards making Rev. John Hartwell L. M., ... 5 73
Amherst. 1st Parish. add. Gents' and Ladies' Benevolent Society, . . . 5 00
" Young Ladies in Mrs. Eastman's Sabbath School, ... 2 06

RHODE ISLAND.

Barrington. Cong. Ch and Soc., in full, and to make I. F. Cady, Esq., a L. M., . 34 25

CONNECTICUT.

S. Britain. Olive Pierce, ... 5 00
Waterbury. Edward Scoville, for Italy, . 5 00
Hartford. Loyal Wilcox, Esq., by H. A. Perkins, Esq., ... 100 00
" Centre Ch. and Soc., ... 495 25
" South Ch., to make Rev. E. P. Parker a L. M., ... 68 41
Norwich. Ch. and Soc. of Rev. Mr. Gulliver, 83 74
" 1st Ch., (of which $15 from D. W. Coit, towards making C. W. Coit L. M.,) 51 86
" 2d Cong. Ch., in part, ... 62 35
Wethersfield. 1st Cong. Ch., ... 29 00

NEW-YORK.

N. Y. City. R. D. Ch. in Washington Square, H. M. Butler, Tr., ... 92 00
West Farms. D. R. Ch., in part of L. M. for Rev. P. Van Wyck, . . . 6 09
" 1st Presb. Ch., in full of L. M. for Rev. E. Nixon, . . 16 80
Cherry Valley. 1st Presb. Ch., . . . 35 00
Lodi. R. D. Ch., Rev. Geo. J. Van Nest, Pastor, ... 12 14
Lenox. Mrs. Lydia Hall, for Miss Rankin, of Brownsville Mission, ... 5 00
Utica. Dividend on N. Y. A. & B. Tel. Co. Stock, ... 350 00
Stockholm. Hiram Hulburd, Esq., . . 10 00
Troy. Mrs. Ruth K. Champion, . . . 4 00
Sherburne. Mrs. J. Pratt, per L. M. Smith, Esq., ... 5 00
Jamaica. Presb. Ch., Rev. P. D. Oakey, . 57 00
Brooklyn. Ch. on the Heights, J. A. Nixson, Tr., for the work of evangelization in France., ... 161 64
Oswego. A Friend, ... 2 00
Saratoga Springs. Jacob Myers, M.D., . 2 00
Grahamville. Miss M. H. Jones, $2; Miss H. J. Jones, $2, ... 4 00
Walton. Monthly Concert in 1st Cong. Ch., Rev. Mr. Pettengill, ... 3 00
Fulton. Presb. Ch., bal., ... 3 00
Catskill. R. D. Ch., bal., ... 50
Chateaugay. Presb. Ch., in part of L. M. for Rev. A. M. Millar, ... 13 30
Burke. Presb. Ch., add., for Rev. A. M. Millar's L. M., ... 2 70
Malone. S. C. Wead, ... 2 00
Ogdensburgh. Joseph Rosseel, ... 10 00
Potsdam. Presb. Ch., in part of L. M. for Rev. H. C. Riggs, ... 20 00
Rochester. Central Presb. Ch., in part, . 32 73

NEW-JERSEY.

New Brunswick. R. D. Ch., Rev. Dr. Howe, 22 28
Orange. 2d Presb. Ch., Rev. J. Crowell, by Mr. M. O. Halsted, ... 69 21
Bergen. 1st Presb. Ch., by Mr. Storm, . 57 44
Paramus. D. R. Ch., Rev. E. T. Corwin, . 23 00
Paterson. A Friend, ... 3 00

PENNSYLVANIA.

Alleghany City. Messrs. Manning, Bryan, Kennedy, Dean, Rynd, Kennedy, Semple, Palmer, Gibson, Mrs. Nimick, Gordon, Marshall, Brewer, Sawyer and Coleman, each $5; Messrs. Dunlap, Cameron, King, Mrs. Gephart, Lothrop, Hogg and Heron, each $3; Mrs. McQueenan, Wright and Stewart, each $2 50; Messrs. Dorrington, Gordon, Rhodes, Carnighan, Irwin, Brown, Mrs. Brown, Wright, Williams, Arbuckle and Whetten, each $2; G. Paterson, Mrs. Hussey and Rhineheart, each $1.50; Mrs. W. Bryant, $1.25; Messrs Bradley, Bell, Bachop, Sedden, Blair, Robinson, Lamb, Thompson, Quartz, Kelley, Clark, Day, Dyer, Reno, Cochran, Benenger. Blair, Thompson, Blair, Carson, Kennedy, Genen, Moon, Herbert, Hanna, McCutcheon, Read, Bidwell, Simpson, Wallace, Lockhart, McHenry, Bail, McBrear, Van Ryn, Bryden, Burchfield, Croft, Barr, Brown, Miller, Mrs. Brown, Warden, Willes, Beggs, Genen, Nicholson, Painter, Gibson, Mercer, Matthewson, Ross, Cust, Higby, Davis, Brighman, Paulson, Charlie, Cooper, Brown, Milli-

ken, Watson, Willock, McCouch, Bradshaw, Dunlap, and Davis, each $1.00; others, $16.83. In all, ... 220 08

Pittsburg. Add., Messrs. Bakewell, Reed, Jones, McCandless, Sykes, Morrison, Sands, Mrs. Childs, Denny, Dilworth, Semple, Price, and Tanner, each $5.00; Messrs. Nelson, Wightman, Hall, Follansbee, and Mrs. McQuestern, each $3.00; Messrs. Leonard, Thompson, Jones, Williams, Fleeson, Barr, and the Misses Taggart, each $2; others, $46.37; Mrs. Meek, $2; Mrs. Porter, $1 for Industrial School; Thos. Bakewell, for Birmingham Indus. School, $3. In all, ... 146 37

DELAWARE.

Dover. A Friend, ... 4 00

GEORGIA.

Macon. J. E. Wells, ... 4 00

KENTUCKY.

Louisville. Mrs. Pettett, $20; Mrs. Nold and Mr. Gathright, each $5; Mrs. Whaley, $1; all for the Louisville Mission, . 31 00

MISSOURI.

St. Louis. R. Clark, Esq., ... 12 50
" Bundle of clothing from Mrs. Ramsey.
" Mrs. Collier, ... 5 00

ILLINOIS.

Springfield. 2d Presb. Ch., add., by Joseph Thayer, Esq., ... 60 00
Chicago. Mrs. Geo. Bowen, ... 2 00
" Mrs. F. W. Fiske, ... 2 00

INDIANA.

Indianapolis. Francis King, ... 3 00
Bridgeport. Individuals, ... 7 30
Bloomington. Prof. S. Ballentine, $5; Rev. J. M. Bishop, $1; A. Dodds, $1; Mr. Perrin, 50 cents; S. Orchard, 50 cents; J. Orchard, 50 cents; two Mr. Dunn's, $1; Robt. Small, $1; Jas. Small, $1. In full of L. M. for Prof. T. A. Wylie, . 11 50

OHIO.

Tallmadge. Wm. Hanford, in full of Mrs. A. Hanford's L. M., ... 10 00
Warren. Presb. Ch., add. and in full of L. M. for Joel Deming, ... 11 50
Granville. Louden Street Benev. Soc. of Cong. Ch., a bundle of clothing for Cincinnati Mission, valued at . . 20 00
Greenfield. Presb. Ch., in part, . . . 25 87
" Union Meeting, ... 5 69
Pisgah. Presb. Ch., in part, W. Thomas, . 5 00
Cincinnati. Mt. Auburn Bapt. Ch., in part, which makes J. H. White L. M., 33 00
" Dr. Pennes, $5; Mrs. Bart, $2; Messrs. A. H. Young, Harwood, and Mrs. Bowne, Steer, Jones, Wright, and Aydelotte, each $1, ... 14 00
Ashley. Miss E. E. Hicks, for Italy, . . 1 00
Twinsburgh. Cong. Ch., per S. Bryant, . 6 63
Martin's Ferry. Mrs. Alex. Thorburn, . . 2 00
Mt. Vernon. Cong. Ch., ... 8 96
" Wm Sanderson, . . . 1 00
" O. S. Presb. Ch., . . . 2 95
Plymouth. S. Fenner, $1; H. Hunting, $1; W. C. Weil, 50 cents; Presb. Ch., $5; Geo. Brink, 50 cents; Dr. Barier, $1; M. E. Ch., $1.75; Rev. J. B. Fowler, — All in full of Rev. J. B. Fowler's L. M., 11 75

MICHIGAN.

St. Clair. M. E. Ch., ... 3 50
Mooretown. Lecture, ... 6 00
Windsor and Sandwich, ... 8 00
Grand Haven. Presb. Sab. School, . . 2 00
Millpoint. Individuals, ... 2 00
" Presb. Ch., ... 11 50
" Cong. Ch., ... 1 75
Grand Rapids. M. E. Ch., ... 2 50
" Cong. Ch., ... 10 00
" Presb. Ch., ... 2 80
" Friends, ... 2 50
Augusta. W. B. Palmer, Esq., for Italy, . 105 00
Edwardsburgh. Wm. H. Starr, . . . 5 00
Ypsilanti. Presb. Ch., ... 24 00
Union City. Cong. Ch., ... 6 00
" M. E. Ch., ... 77
Clinton. Cong. Ch., to make Rev. H. Elmer a L. M., in part, ... 11 00
" Bapt. Ch., ... 75

WISCONSIN.

Sparta. Another Friend, for Italy, . . 1 00

COLLECTIONS BY PASTOR FISCH.

N. Y. City. A Friend, ... 500 00
" Prof. Morse, ... 20 00
" Coll. in Rev. Dr. Gillett's Lecture Room, ... 18 00
" A Lady, ... 5 00
" Some friends in Rev. Dr. Hovey's Church, ... 8 00
Brooklyn. Coll. in Rev. Dr. Rockwell's Ch., 85 00
" Coll. in Rev. Mr. Lee's Lecture Room, ... 14 00
" Union Meeting in Rev. Mr. Van Dyke's Church, ... 175 00
" Coll. in Rev. Dr. Storrs' Lecture Room, ... 62 50
" Miss Painter, ... 10 00
" Miss Millon, ... 5 00
Newark. Coll. in Rev. Dr. Stearn's Ch., . 100 75
" Rev. Dr. Wilson's Church, . . 33 00

CONTENTS.

General Survey of the Christian World with reference to Religious Freedom—Present Aspect of the field, - - - - - - - 1

FOREIGN FIELD.

Italy, - - - - - - - - - - 11
France, - - - - - - - - - 13
American Chapel at Paris, - - - - - 15
Sweden. - - - - - - - - - 16
Switzerland—Evangelical Society of Geneva, 18
Mexico, - - - - - - - - - 21

HOME FIELD.

Home Field, - - - - - - - - 23

GENERAL MISSIONARY INTELLIGENCE.

Moravian Missions, - - - - - - - 24
India, - - - - - - - - - 24
Calcutta, - - - - - - - - - 25
Madura, - - - - - - - - - 25
Burmah, - - - - - - - - - 25
China, - - - - - - - - - 55

MISCELLANEOUS.

Italy, - - - - - - - - - - 25
A Letter from London, - - - - - - 26
Panama, - - - - - - - - - 27
Brazil, - - - - - - - - - 27
Another Application, - - - - - - 28
Garibaldi and the Pope, - - - - - - 28
Belgium, - - - - - - - - - 29
Persia, - - - - - - - - - 29

BOOK NOTICES.

Erratum, - - - - - - - - - 31

RECEIPTS.

THE

CHRISTIAN WORLD.

Vol. XII. MARCH, 1861. No. 3.

SPAIN AND THE SPANIARDS.

Three great peninsulas project from the southern side of Europe towards the northern coast of Africa. The eastern embraces the modern kingdom of Greece and Turkey in Europe, and is almost a triangle in shape; the middle is Italy, and has the shape of a man's boot; the western embraces the modern kingdoms of Spain and Portugal, and is in shape almost a square. Of these three peninsulas, the middle is about half as large as either of the others.

No country in Europe has greater advantages in soil, climate, variety of productions and position, than the western, or Iberian Peninsula. We may remark, in passing, that it is often called in Europe, The Peninsula, that is, the Peninsula by way of eminence. It is about as large as France; and yet owing to various causes, among which we may assign a prominent place to *bad government*, it has not more than twenty-one millions of inhabitants; whilst France has nearly thirty-seven—we speak of France as she is since the annexation of Nice and Savoy. Spain has seventeen millions, and Portugal four.

When history first speaks of the Iberian Peninsula, it is in connection with Phœnicia; for the Phœnicians, being the earliest commercial nation on the shores of the Mediterranean, planted colonies in Spain. Cadiz was founded by them, and is a far older city than Rome. It was the navigators of Tyre that called the elevated mountains which border what is now the Strait of Gibraltar, *The Pillars of Hercules*. It is through this gate-way, whose width in its narrowest part is but twelve miles, that they made their way out of the "included sea," or Mediterranean, into the "open" Atlantic Ocean.

We next hear of Spain, and the whole peninsula, in connection with the Carthaginians, who were themselves descended from a Phœnician colony planted on the northern coast of Africa, and not very far distant from Spain. The Carthaginians planted many more colonies in the peninsula than did the Phœnicians, and in process of time gained a vast influence over nearly all the native tribes, who seemed to have had a Celtic origin, in common with the Gauls and Britons. Cathagena, a city on the eastern

coast of Spain, has survived by the long period of two thousand years, the destruction of the African Metropolis after which it was named.

As we come further down the annals of the nations, we find the name of Spain connected with that of Rome; for the Romans drove the Carthaginians out of the Iberian Peninsula, and subjugated the entire population, save the remnant which found refuge in the Pyrenees and exist still under the name of the Basques. The Romans held Spain (we shall often use the word as including Portugal also) during seven hundred years, and esteemed it, in many respects, the finest of all their many and vast provinces. Many Romans emigrated to the eastern and southern portions of it. Many distinguished Romans were born in Andalusia,—Adrian, Trajan, Theodosius, (who became Emperors), Lucan, Seneca, Martial, who are known as writers. Christianity first spread in Spain during the Roman dominion.

At the downfall of the Western Roman Empire, Spain was overrun, and for a time held, by the Vandals, from whom Andalusia, one of its finest provinces, derives its name. The Vandals were followed by the Visigoths, and by them driven over into Africa, where they founded the kingdom of Genseric, and where their descendants are now to be found in the Moors and other tribes of what were long called the *Barbary States*. The Goths had undisputed possession of the peninsula for two hundred and fifty years, when that country was invaded by the Saracens and Moors, who, in a few years overran and conquered the whole of it, together with the southern part of France. Then commenced a struggle which is without a parrallel in the history of mankind, between the native and foreign races—between the Mohammedan Saracens and the subjected Christians, which lasted eight hundred years, ended with the overthrow of the kingdom of Granada, and the expulsion of the Moors from Spain—an event which synchronizes with the discovery of America by Christopher Columbus. Since that day the Iberian Peninsula has been exempt from foreign conquest (except the rock of Gibraltar, which England has held for nearly 160 years) and even from foreign invasion, save that of the French during the brief and wonderful reign of Napoleon I.

What remarkable names appear in the annals of Spain!—Hamilcar and Hannibal, the Scipios, Pompey the Great, Julius Cæsar, Cnæus Pompey, Adrian, Trajan, Theodosius the Great, Wallia, Riccared, Roderick, Tarik, Abd-er-rhaman (of Damascus), the Great Cid, Columbus, Ferdinand and Isabella, Charles I. (better known to history as the Emperor Charles V.) Cardinal Ximenes, Philip II., Buonaparte, Soult, Wellington, and many others. What a history the Iberian Peninsula has had!

Christianity penetrated into Spain, without doubt, in the first century of the Christian era. We have no evidence that the Apostle Paul made his purposed visit (Romans, xv. 28.) to that country. Nor need we believe the Spanish tradition, that James, the son of Zebedee, first preached the gospel to the people of that country, sent seven proselytes to Rome to be ordained by Pope Peter, and then returned to Jerusalem in time to receive the martyr's crown! Two facts we may receive for certain; one that the

gospel was early preached in the Peninsula, and the other that it extensively spread there, notwithstanding the persecutions to which those who received it were from time to time exposed. Beyond these two facts we know nothing certainly of the very early history of Christianity in Spain.

In the fourth century the Spanish churches were troubled by the Priscillian heresy, which was a compound of the tenets of the Manicheans and Gnostics, and was another form of Arianism. And in the eighth, the "adoptionarian heresy," namely, that Christ is only the adopted Son of God, was preached and taught by Elipaud, Archbishop of Toledo.

But if Spain had her heretics, she had also her noble advocates of the "truth as it is in Jesus." Claude, so celebrated as the Bishop of Turin, in the ninth century, was a native of Spain. So was Galindo Prudentio, Bishop of Troyes, in France, a contemporary of Claude, and like him a great favorite of the Emperor Charlemagne, and an able and zealous friend of the true gospel. And whilst it is true that the churches in Spain had bishops at an early period, and like those of other countries allowed the clergy of the great cities gradually to gain great ascendency, and assume the titles and hold the offices of metropolitan archbishops, vicars-general, etc., yet it must be confessed that they did not permit the Bishop of Rome to interfere authoritatively in their affairs during the first eight centuries. It may seem strange, considering the extraordinary zeal of the Spaniards for Rome, and devotedness to her interests in modern times, that the supremacy of the self-styled successor of St. Peter was never fully established in Spain until the first eleven centuries had passed away; nevertheless this is true. The long struggle which the Spaniards maintained with the Saracens and Moors for their country, their religion, and the honor of their women, contributed much to give them that great attachment to the form of Christianity which they professed, and to the Saints, and especially to the Virgin, their beau-ideal of female loveliness, and who is more devoutly worshipped in Spain than in any other country. The fanaticism which this war engendered was exhibited in the sixteenth century, in the expulsion of the peaceable Moors, in the persecution of the Jews and "relapsed" converts from Judaism, and in the shocking persecution of the natives of Mexico and South America. St. Dominic, the author of the Inquisition, and Ignatius Loyola, the founder of the society of the Jesuits —the last and most dangerous of the five Monastic Orders of the Roman Catholic Church—were Spaniards. And most certainly Spain, by a righteous retribution, has suffered more evils from the Inquisition and the intrigues of the Jesuits, both at home and in her American and Asian colonies, than any other country in the world.

But the Bishops of Rome did not long enjoy their supremacy in Spain without having occasion of disquietude. The "Albigensian heresy," as it was called in the South of France, found friends in the northern part of the Peninsula; and although Simon de Monfort and his "crusaders," in the name of his master, the King of France, and his master's master, the Pope, succeeded in crushing these excellent people—the remains of the primitive

Evangelical Church of southern France—and their noble defenders, the Counts of Toulouse, yet traces of their doctrines were long visible in the north of Spain. Nor ought this to astonish us, for the northern portions of that country, and the southern portions of France, long formed but one political state, which is known in history as the Kingdom of Navarre.

But at length the great Reformation of the sixteenth century appeared. As the Netherlands (now Belgium and Holland,) as well as all southern Italy and portions of northern, then belonged to Spain, and her King Charles I., was also Emperor of Germany under the name of Charles V., it was not possible that in the vast intercourse between Spain and the Netherlands, and between both and Germany, that the "Doctrines of Luther," as they were called, should not find their way into the Iberian Peninsula. Not only statesmen and courtiers, but tradesmen and scholars, in greater or less numbers, were constantly passing from one part of the vast dominions of her King and Emperor to another. It was in this way that the "Reformed opinions" secretly gained an extensive currency in both Spain and Portugal, for years before they were avowed by any native of either country.

The first Spaniard who is known to have professed openly the Protestant Faith, was Juan Valdes, who was a distinguished scholar, and stood high in the estimation of the Emperor Charles V., by whom he was sent to Naples in quality of Secretary to the Viceroy of that portion of the Spanish dominion. At Naples, Valdes spent a number of years, actively promoting in secret the cause of Truth, and died in 1540, to the great regret of all who loved the new doctrines in that city. Many of his best writings were published in Venice after his death; among them was a Commentary on the Book of Psalms.

The next Spaniard of position who avowed the "Reformed Doctrine," was Rodrigo de Valer, a native of Andalusia, who was reclaimed from a career of dissipation by reading a copy of the *Vulgate*. Having come to the knowledge of Christ, he labored zealously for the Truth, but was eventually arrested, tried for "heresy," and condemned to imprisonment for life. This punishment he underwent in a monastery in the town of San Lucar, near the mouth of the Guadalquivir; and died at about the age of fifty. The most distinguished of his converts was Juan Gil, better known as Egidius. He was a man of distinguished attainments in scholastic theology, and for a while preacher at Seville. Embracing the Reformed Doctrine, he labored zealously to promote it, and suffered imprisonment during three years. Vargas and Ponce de la Fuente, were his efficient coadjutors in making known the Truth in Seville, the latter of whom went afterwards to the Netherlands.

One of the earliest converts to the Protestant faith in Spain, was Francisco San Roman, a native of Burgos, who was arrested at Ratisbon, (in Germany,) carried in chains to Italy, thence to Algiers, where the Emperor Charles V. was, thence to Valladolid, then the Capital of Spain, and there burned as a heretic! Three brothers of the name

of Enzinas, namely, Jayme, Francisco, and Juan, were educated in the University of Louvain, in the Netherlands, and there became acquainted with the Gospel. They all were eminently useful in propagating the Truth. Jayme suffered martyrdom at Rome. Francisco made the first translation of the New Testament into Spanish, and published it at Antwerp, in the year 1543. He was afterwards imprisoned at Brussels, but escaped, and after residing in various places died in Basle, Switzerland. His efforts to give the Scriptures to his countrymen, were followed by those of Juan Perez, Casiodoro de Reyna, and Cypriano de Valera, all friends of Egidius, who sought safety by quitting Seville, when that excellent man was thrown into prison. The first named, translated the New Testament and the Psalms into Spanish, and wrote a Catechism or Summary of Christian Doctrine, which were published in Venice, in the year 1556 and 1557. After his death, De Reyna continued his translation of the Old Testament, and produced a version of the whole Bible, which was printed in 1569, at Basle. Cypriano de Valera revised the whole, and published the New Testament in 1596, at London, and both the Old and the New Testament in 1602, at Amsterdam. And although these translations of the Scriptures appeared after the Reformation had been suppressed in Spain, yet they helped to diffuse the Truth among the Spaniards residing out of Spain, and are a monument of the noble zeal of their authors in behalf of God's Word.

Among the most distinguished leaders of the friends of the Reformed Doctrine in Spain, after the death of Egidius were, unquestionably Constantine Ponce de la Fuente, Christobal Losada, Don Juan Ponce de Leon, and Domingo de Guzman, at Seville ; Domingo de Roxas, Augustin Cazalla, (esteemed the best pulpit orator in Spain, and of Jewish extraction,) and Don Carlos de Seso, at Valladolid. There were, however, many others who were active in the good cause.

Seville and Valladolid were the two cities in and around which the Reformation spread most, penetrating even into several monasteries and convents. There were also many Protestants in Arragon, in New Castile, and in the Provinces of Granada, Murcia, and Valencia. In fact the Doctrines of the Reformation found secret friends in almost all parts of the Peninsula. What is worthy of remark, they were among the people distinguished for their rank and intelligence. And so great was the progress of the Truth, that had not the Government conspired with the Romish Hierarchy, and put in requisition every means which the Inquisition furnished, Spain would unquestionably have become a Protestant country.

But at last Rome awoke, like a giant, from the sleep in which she had been reposing, and buckled on her armor for the work of exterminating the "Heresy" which had begun to spread in Spain, as it was also doing in the Netherlands ; and soon bloody dramas began to be enacted, especially in and about Seville and Valladolid, as well as in Arragon. The Inquisition was worked with infernal cruelty. This grand movement commenced

in 1558, and with such energy was the work of extirpation pushed forward, that in two years, Spain was well nigh rid of the Protestants. Vast numbers fled from the country. Those who resided in Arragon and other northern parts of the kingdom, escaped by hundreds into Béarn and other adjoining provinces of France, where they were received with joy by the Protestants. But many were condemned to hard work, to solitary confinement, or other forms of penance; and not a few were burned at the stake. The great and good Constantine Ponce de la Fuente died in a loathsome dungeon; so did Olmedo, a man distinguished for his learning and piety; Cazalla and his sister Donna Beatrice de Vilerbo, Don Carlos de Seso, Domingo de Roxas, Juan Sanchez, Don Juan Ponce de Leon, Juan Gonzalez, Garcia de Arias, Christobal d'Arellano, Juan de Leon, Fernando de San Juan, Christobal Losada, and many others, were burned! Among these were several ladies who underwent that dreadful death, of whom may be mentioned Donna Marina Guevara, Donna Isabel de Baena, Maria de Cornel, and Maria de Boharques, all of them distinguished women, who nobly endured the torture of death itself, "not accepting deliverance, that they might obtain a better resurrection."

Persecution did its work effectually, and Spain was rid of what Rome called "Heresy." The Reformation was extinguished in that country. Those who fled, found refuge in France, Switzerland, Germany, Netherlands, and England. Churches of Spanish Protestants existed for a time in Geneva, Antwerp, and London. In some cases the Spanish Protestants united with the Protestant exiles of Italy, and joined their churches. But in process of time, they and their descendants became absorbed in the churches of the native Protestants in the places where they settled. It may interest our readers to learn that among the Protestants who left Spain, were a few converted Moors, who found refuge in France.

In looking back to the suppression of the Reformation in Spain, every Protestant must experience a feeling of inexpressible sadness. View it as we may, it must ever appear a very mysterious event in the Providential government of the world. Had Spain accepted the Reformation of the sixteenth century, how different, we have reason to believe, would have been her subsequent history, instead of sinking down from being the first State in the world for the vastness of her dominion, the greatness of her wealth, and the extent of her commerce, to the condition of a third-rate power among the nations,—with seventeen millions of inhabitants, scarcely equal in the elements of national strength and prosperity to the kingdom of Sweden with a much less than one-fourth part of that population! Cuba, Porto Rico, and a few other distant provinces are all that are left to Spain of the immense and magnificent colonial possessions which she once and for a long time had. And her great colonies in America,—in North America, Central America, and South America,—now constituting some thirteen or fourteen states, called republics, how completely thus far have they failed to equal in greatness, and prosperity, and happiness the natural advantages which they have possessed! Not one of them has enjoyed a stable govern-

ment for any considerable period. The same spirit of bigotry which has prevailed in Spain since the suppression of the Reformation of the sixteenth century, has reigned in all the states which she foundad in both the American continents. Blessed be God, a few of the South American republics, three or four, have been making of late laudable efforts in behalf of Religious Liberty. There have also been seen some signs of an inward and unmanifested movement in the right direction in Spain within a few years. In making a new Constitution, not many years since the Cortes only failed by a few votes in the attempt to incorporate the principle of Religious liberty into the organic law of the kingdom.

Upon the death of Ferdinand VII., in 1833, his widow, queen Christina, became regent during the minority of her daughter, the present queen. This led to a civil war of several years, because the throne was claimed by Don Carlos, a brother of the deceased monarch, according to the Salic law which had prevailed in Spain. The real ruler of the kingdom during this period was Esparterro, a man of liberal views, who was decidedly in favor of religious toleration. The adherents of the queen were called, from her name, Christinos; whilst their adversaries were called Carlists. The Christinos prevailed, and vast numbers of the Carlists were compelled to quit the country. As the Romish Hierarchy took sides with Don Carlos, a vast confiscation of the property of the monasteries and convents, and of the churches took place. From this blow the Roman Catholic Church has not recovered. The clergy are reduced, in a great measure, to dependence on the State for their support, as in France, Sardinia, and Belgium.

During the administration of Esparterro, Mr. Borrow, well known from his "Bible in Spain," his "Zincali," and other writings, spent five years in Spain as agent of the British and Foreign Bible Society, and put into circulation a considerable number of copies of the Word of God. About the same time Lieutenant Graydon, of the British Navy, labored some two or three years in Spain, and distributed some 15,000 copies of the New Testament, chiefly in the ports on the Mediterranean. These books have been like good seed. Of the monks among the Carlists who took refuge in France upon the overthrow of that party, two, Sanchez and Ramon Monsalvatge, embraced the Protestant faith, and have labored in various places and capacities to promote it. A few other Spaniards, about that time and since, have embraced the gospel. One of them, Signor de Mora, who endeavored to employ the press in Spain to print religious tracts and books, was driven out of that country, and is now in the United States. Successful efforts have been made to impart the gospel to the Spanish population of Gibraltar, which is, as our readers know, under the British flag; and at Oran in Algeria, which is under that of France. We shall have occasion to speak of both places more fully hereafter.

Within the last few years a good deal has been done to diffuse the truth, in a quiet way, in Spain, and with no inconsiderable success. It is known that there are now little groups of readers of the bible and religious books in several cities, in different parts of Spain. The conversion of a young

priest of the name of Alonzo, at Granada, last summer or fall, has led to much excitement. Through the imprudence of a person cognizant of these religious meetings, the police have been enabled to give a great deal of trouble. Quite a number of the converts have been compelled to seek safety, at least till the storm be over-past, in Gibraltar and Marseilles. The case of two of these converts, Manuel Matamoros, of Barcelona, and José Alhama, of Granada, has called forth no little sympathy. Having been arrested and condemned to several years imprisonment, they made their appeal to British christians, and the interference of the government of her Britanic Majesty in their behalf has been invoked and obtained. This case was also brought before our own government, but it was just as General Cass was going out of the foreign office. It is too obvious to need remark that the interference of the British or American government in such a case could only be of the nature of a *kind request* in behalf of the sufferers; what the French would call an *officious*, not an *official*, interference or demand. What Lord John Russell will be able to do we cannot say, but we fear not much. It is interesting to know that there are some germs of evangelical Christianity springing up in Spain, even although in the shade of the utmost secrecy. May it be but the harbinger of better things. Surely the redemption of Spain, as well as of Italy, is drawing near! And what an influence would the Reformation in Spain have upon the millions of the Iberian race in our Western Hemisphere! May God hasten the appointed time.

Here we conclude this sketch of Spain and the Spaniards. It will serve as an introduction to what we shall have to say of the work of God among the Spanish race, in both the Old and New World. Of Portugal and the Portuguese we shall speak (God willing) at another time.

ITALY.

Our readers will be pleased to learn that the American and Foreign Christian Union will soon, (if the Savior smile upon our efforts,) have an important mission in Central Italy. Florence has been selected for its centre, because that city is the true literary capital of Italy. A man of experience, in whose judgment we have great confidence, has been selected for the station,—one whose knowledge of the Italian and French languages is such as to give him great advantages, even at the very outset of the enterprize. Withal, he has the grand qualification of knowing Italy and the Italians by an actual residence of several years. As an evangelical and faithful minister of the Gospel, he will labor to benefit such of the Americans and English as may prefer to attend any services either on the Sabbath, or week evenings, which he may hold, as well as in such other ways as he may find practicable. In this good work he will have the efficient co-operation of his excellent and estimable lady.

But the grand object in placing such an agent and representative

of the Society in Florence, will be to establish an American Committee in that city, that shall superintend and direct the labors of the Society and its missionaries in Italy. That Committee will consist of our missionary (who will be its Corresponding Secretary,) and several excellent brethern in Florence, who enjoy not only our confidence, but that of the entire Protestant world.

We shall not say anything more in this number of *The Christian World*, excepting to announce that we hope in our next to go into all the details which it may be prudent to publish. We are sure that the hearts of many of our readers will be made to rejoice by hearing of these movements. Let us hope that many of our friends will respond liberally to this, the most eloquent appeal we could make for the help we shall at once need, in order to commence successfully this important enterprise.

We subjoin in connection with what we have said above, and as appropriate to the subject, the following letter from the Rev. Dr. Revel, one of the Professors in the Waldensian Theological School at Florence, whose name is so well known and pleasantly cherished by many of our readers. They will perceive that the American and Foreign Christian Union has already two experienced Colporteurs at work in the Island of Sicily. These laborers have been engaged for the Society by Dr. Revel. They have commenced their labors under good omens, we have reason to believe. May the adorable Head of the Church crown this and every other undertaking of the Society with His rich favor and blessing!

"FLORENCE, December 25th 1860.

"HONORED AND DEAR BROTHER:

"I have received with joy and gratitude your good letter of the 26th of November, and the draft for $150,* for the salary of a colporteur, contributed by the church of the Rev. Mr. Newlin. It is quite remarkable, that the day following that on which I received the avails of your draft, the two colporteurs whom I had engaged for Sicily, and who wished not to be separated, came to Florence to arange with me in reference to the work at Palermo. They came on foot from the mountains (the Appenines) near Chiavari, to the east of Genoa. On the way they sold some Bibles and Tracts. I was able to divide between them the sum which you have transmitted to me. I have no fear respecting the possibility of finding the means of paying their salaries.

"I have recently seen the Agent of the Bible Society of London. He told me that the work of colportage will succeed well in Sicily. He visited that island a few weeks ago, and established there a depot of the Sacred Scriptures. To manage it, he will take, it appears, a third colporteur of the same family from which our two come.

"If the young friend of whom you speak, who has already spent two years in his theological studies, should decide to come to us, we shall be most happy to receive him, and give him all the instruction we can, and afterwards employ him if he should feel himself called to it, in the work of evangelization in our Italy, which

* A few weeks later, (December 18th,) another draft of $190, was sent; of which the sum of $150 was for a colporteur, and $40 for the support of a student in the Theological School at Florence.

has so much need of well-qualified evangelists. You probably are aware, that a portion of the instruction in our Theological Seminary is given in French, and a portion in Italian. I can see no objection, neither on the part of our Church, nor on the part of the Government, to one of your countrymen becoming our co-laborer in the work of the Lord in Italy. As to myself, I shall see in it among other advantages, that of having by this means a new bond, and that a very special one, between you and us. It will be beautiful to see that, if an Italian discovered your earthly country, some of your countrymen may cause the Italians to find a heavenly one.

"In regard to the inquiry which you have addressed me respecting the plans of the Rev. Mr. H., I have not the means of giving a satisfactory answer. I have been here too short a time and know too few people, especially among the Americans. Mr. H. is better qualified than I to judge of the matter. I remember that he came to Florence, and it appears to me, that I have been told that he is a friend of the Rev. Mr. McDougall, the minister of the Free Church of Scotland, who has a numerous congregation, to which some Americans belong. I do not know whether you are aware that the Rev. Dr. Lyman, an American Episcopal minister, opened here, two months since, an Episcopal service in the Swiss Chapel. I am not able to say how many hearers he has, but I believe between thirty and forty.

"I have learnt that Mr. McDougall has already taken some steps, and made some arrangements for publishing an Italian journal here in connection with the editor of the Buona Novella. Perhaps if Mr. H. would enter into correspondence with Mr. McDougall, he might obtain from him more exact information than that which I am able to give.

"I am happy to learn that our friend, the Rev. Dr. Baird, is about to return to his old post, and that you will have him for colleague. Be so good as to present to him my respectful and cordial salutations.

"I hope that the case of books which has been sent to you has not been lost. If it does not reach you soon, I will make inquiries for it at Genoa, from which port it ought to have gone.

"Our work in Tuscany, and even in the South of Italy, begins to advance in a manner quite satisfactory. Our congregations at Florence, Pisa, and Leghorn increase, and we have visible proofs that a living faith is penetrating the hearts of many. Continue, dear brother, to labor with us by prayer, and by the fruits of your charity, and receive the most respectful and affectionate salutations of your grateful and devoted friend.

"J. P. Revel."

"Rev. A. E, Campbell, D. D.

EXTRACTS FROM A COLPORTEUR'S JOURNAL IN LOMBARDY.

We take the following from the *Buona Novella:*

"To-day I betook myself to the upper city, and, while walking round the shops and cafés, I met many gentlemen and officers, who told me they were already furnished with Bibles and New Testaments. One, however, bought a Bible for two francs; then, going on to the tracts, he chose the 'Romagnas' and 'Woman,' and said to me before all, 'Are these books in favor of the priests?' I said they were not, but were written in the spirit of the pure gospel. 'Very good, indeed,' he replied. 'because if they had been written in favor of the popes and the priests, I would immediately have thrown them away.' One captain said, that the Bible translated

by Diodati was the best translation, and added, that the diffusion of such a book was most necessary in Italy, to make the true spirit of Christianity known, and to destroy all the prejudices which had been sown among the people by Jesuitism. Another captain took the *Adieu to the Pope*, and another the *Father Clement;* then they left me, saying, 'Go on, and circulate as many as you can of these books, and you will do immense good." And then I, to rest a moment, went under the foot of the terrace walk, where I was soon joined by six military men, with whom I had a long conversation. Seeing the gospels, one told me he had had in his possession a Bible, of which the English had made him a present in the Crimean War; and that up to last year (in which he had lost his knapsack in the Italian campaign, and the Bible with it), he had always kept it, finding the greatest pleasure in reading it. We read and meditated together on the ninth chapter of St. John, in which the cure of a man born blind is related: after which two of them bought the New Testament, and two others the *Life and Martyrdom of Pomponio Algeri*."

"To-day a priest came to my stall, and looked at all the books, and then, having taken up the *Trivier*, asked me the price, and paid it. 'I want to see a bit,' he said, with an ironical smile, and wagging his head, 'what says this mad, mad, mad——,' and he went away muttering and making such curious gestures, and slapping the book against his hands with such violence, that he made it quite clear that *he* was a madman himself."

"There passed three other priests, who were plainly from the country. They said they were in a hurry to get to the railway station; however, they looked at the books, bursting into fits of laughter at the titles. One of them said to the other, 'Look! the *Adieu to the Pope!* I shall take this one.' A second liked the *Trivier*; the third took *Father Clement*, the *Romangas* and the *Portrait of Mary;* then said to me, 'Do you sell many of these books?' I answered, 'I sell as many as I can, and since I have been at N—— I have sold a tolerable number.' One of them having taken the Bible in his hands, said, 'This one, I avow, is good, very good;' and then all making signs of departure, said, 'Adieu; hope you'll get on, and do a good business.' I answered, 'We look forward to doing a good business; we are exerting ourselves to circulate the Work of God; but you priests are striving to take it out of the hands of the people, in order that they may not read it, and may not come to the knowledge of the truth.' They answered, 'No, no, no! Oh, not we! we are not doing so: well, do a good business,' and so they went off.

"Other priests kept frequently passing and looking attentively at the books; and when I asked whether they wished to purchase, they looked at me as fierce as a lion, and went off without speaking a word. One, however, after having bestowed on me a scowl of this kind, and taken two steps to retire, turned back, and inquired the price of the *Trivier*, and the *Historical Impossibility of the Journey of St. Peter to Rome;* he told me he had only a quarter of a florin about him, (sixty centimes), adding that he would take those two if I would let him have them for that amount. I answered that they cost me eighty centimes. 'They cost you nothing,' he exclaimed, 'because you have them gratis from the Evangelical Society.' I replied, 'You are wrongly informed; I do not get these books gratis, but I pay for them; and therefore I cannot give you them at the price you offer.' 'Well, then, if you will trust me, I will pass again in the course of the day, and give you the rest;' and I said, 'Be it so,' and he kept his word, and brought me, after dinner, twenty centimes. Two individuals there present told me this priest was a missionary, a famous preacher; and I answered that he would be much more famous if he would preach the pure doctrine of the Lord Jesus Christ. Then I entered into dis-

course with them on the differences subsisting between the Church of Rome and the Evangelical Churches, and I told them the way to be saved by Jesus Christ, and by Him alone, without so many human inventions."

UNION OF LIBERAL PRIESTS IN NAPLES.

"There has been established at Naples, says the *Gazzetta di Torino*, a committee of priests, under the appellation of the 'Union of the Ecclesiastics of Southern Italy.' Their programme comprises, 1*st*, The creation of an ecclesiastico-political journal, aiming solely to instruct the people, and to propound and formulize projects of reforms in discipline. 2*d*, A uniform system of preaching, with a view to attain the double political and religious end, the extinction of hypocrisy and superstition, with national unity, under Victor Emanuel. 3*d*, Gratuitous instruction in religious and political duties, for all classes. 4*th*, Assistance for the sick in the hospitals, and a method of assisting and succoring prisoners."

ADDITIONAL NEWS FROM ITALY.

In the city of Naples, a great desire is manifested by the people, for the Sacred Scriptures. The colporteurs find a ready sale for many copies of the Word of God. Gavazzi has dissappeared for a time from the scene, on account of a speech which he made at a meeting of an association of liberal priests who are opposed to the Temporal power of the Pope. In that speech he attacked the Spiritual as well as the Temporal power of his Holiness. An uproar was threatened if he should be allowed to preach any more in the Cathedral. What has become of the ex-Barnabite monk, we know not; but we presume that he will turn up somewhere before long.

The General of the Jesuits has written a doleful letter to Victor Emanuel, about the loss of property to which the Order has been subjected in the States recently annexed. "From the time of the Italian war,' (1859), he says, "the Company of Jesus has lost three convents and colleges in Lombardy—six in the Duchy of Modena, eleven in the Pontifical States, nineteen in the kingdom of Naples, and fifteen in Sicily." In all, the Order has lost fifty-four institutions in the new additions which have been made to the kingdom of Sardinia. This is a great loss for the favorite Order of Rome,—the Order which is composed of the most effective janizaries whom the Pope has ever employed to fight the battles of the Church. What a power the Jesuits must have possessed in these wretchedly governed provinces of Italy!

ITALIAN COMMITTEE AT GENEVA.

"GENEVA, 8th Jan., 1861.

"DEAR BROTHER:

"Our President, Col. H. Trouchin, has communicated to our Committee the letter you addressed him on the 18th of December last, inclosing a remittance for f. 256, (about that sum, as I have not at this moment the draft under my eyes, and the amount is not mentioned in your letter,) and requested, in his present indisposition, that I should acknowledge the reception of the same.

"We have all felt very grateful to Dr. Baird for the trouble he has taken to translate our address and have it inserted in a New York paper; and to your Society, for undertaking to receive donations in favor of our work in Italy.

"Our Committee will probably, in the course of a few weeks, have a report drawn to show the present state of Evangelization in Italy; we shall be very happy to send you a copy of it.

"I have no farther particlars to add, except that we have run off the whole of our edition of the forty thousand almanacs, *Amico di Casa*, and that we have made unavailable efforts to have another edition of twenty thousand copies printed. We could not find a printer who could undertake to do the work as rapidly as was necessary.

"From Florence we have had, yesterday, very cheering accounts. The government shows itself decidedly favorable to the preaching of the pure Gospel, and our friend Magrini says, that the assemblies there increase every day in number, and that earnest inquirers manifest themselves among them.

"Believe me, with grateful regards, dear Brother,

"Yours, in Christ,

H. Barbey."

THE EVANGELICAL CHURCH OF LYONS.

We have often spoken of the work of God in and around the city of Lyons. One of the most living Churches of all France is in that city,—the second city in size and influence in the French empire. When we first visited that city, in the year 1835, there was a large and wealthy National Protestant church of the Reformed body, in which were three pastors, all sustained by the National Treasury. Not one of these ministers was considered to be evangelical in doctrine, although all were men of cultivated minds and manners, and quite respectable talents. In a chapel that held about three hundred and fifty people, in the third story of a house sufficiently central, the late excellent Adolphus Monod, one of the most eloquent preachers on the Continent, preached the Gospel to a congregation, three-fourths of whom were once Roman Catholics, that filled the place to overflowing. Two or three years later, Mr. Monod was called to a Professorship in the Theological School of the "Reformed Church of France" at Montauban, and was succeeded at Lyons by the Rev. Pastor Cordés, who has been, with an interval of a few years spent in Switzerland, one of the Independent Protestant ministers of that city ever since. Mr. Monod, after having been a Professor at Montauban several years, during which he spent his vacations in performing missionary tours in France, of great importance, was called to be a pastor in the National Reformed Church in Paris, whence, after a few years of great usefulness, he was called home by the Savior, to the great sorrow of many friends of the Gospel, not only in France, but in Europe entire.

But what a change has taken place in the state and prospects of the cause of Evangelical Protestantism in Lyons! Instead of one chapel, in a private house, there is one large congregation worshiping in a large and commodious edifice, which contains suitable rooms for Sunday and day

schools; three or four other chapels, in different sections of the city, and several suburban ones; and a good corps of pastors and evangelists preaching in them all every Sabbath, who are aided in the good work by a double band of pious school teachers and colporteurs. In no city of France has greater success attended (through the Divine blessing,) the labors of Protestant pastors and missionaries. In view of all this, we may well exclaim: *"What hath God wrought!"*

Having made these introductory remarks, we have pleasure in laying before our readers several extracts from the last letter which we have received from the Rev. Mr. Cordés, of whom we have made mention in the preceding notice of the Evangelical cause in Lyons. It is dated Dec. 27th, 1860.

"Whilst the Lord is working 'terrible things in righteousness' in the midst of the nations of the earth, He is 'not leaving himself without witness' in the Church; and whilst the astounding national commotions that now attract public attention to one great central point are evidently tending, under a gracious Providence, to secure the triumph of truth over error on an extensive scale, there are on the other hand slight and very insignificant incidents found to work for the advancement of the same all-important cause.

"What can be a more valueless circumstance in itself than a man's looking, as he passes through a street, at a house door or portico? And yet this has proved the happy instrument of bringing an immortal soul into contact with the means of grace and salvation. A man recently removed by death has attributed his peaceful state under God, to having had his eye attracted to the Evangelical Chapel door and its inscription of CULTE EVANGELIQUE; he inquired about its meaning, and then felt induced to attend worship, purchase a Bible, and read and study it; all which led him gradually to the knowledge of himself as a great sinner, and of Christ as the great and only Savior. Another person, a poor female, passing before one of our smaller chapels felt struck at the melody of hymns that were singing within; she entered, had her attention arrested by the glad tidings of salvation, and since then not only attends herself, but comes accompanied by a neighbor whom she has succeeded in persuading to listen to the Gospel along with her.

"The writer has recently been visiting a young person at an advanced stage of consumption, in our Infirmary; she is in a most happy state of mind, and has been calling for her parents and friends, all of them Roman Catholics, to visit her, that she might announce to them the great and happy change she has experienced, and invite them to quit the errors of Rome, and embrace the truth of God, the only means of securing salvation. It was a most touching scene, comprising amongst other remarkable incidents, a solemn act of reconciliation with a young female whom she had expressly invited for this purpose. She is prepared to quit this world whenever the Lord may be pleased to call her to Himself; indeed, she would rather 'depart and be with Christ' than remain in a world where so many and great temptations abound. She expressed a strong desire to be admitted to the Lord's supper, which desire has been granted; and then desired to be conducted back to her poor and humble family dwelling, and await *there* the Lord's call. And why leave and exchange the comforts of the Infirmary for the comparatively helpless condition of an obscure and wretched home? Simply because she deemed this to be the last and best thing she is able to do for her aged father and the rest of the family, upon whose souls she hopes and prays the Christian visits she expects to

receive, together with her own exhortations and examples, may, through the mercy of God, cast a salutary influence. And now to what origin, in the way of outward means, is all this blessed work to be traced? Not to her illness only, for this might have led her like thousands of others, to the great Town Hospital, where error and superstition abound, but to this illness as connected with another providential circumstance—very insignificant in itself—that of her residing very near to a Christian woman about to enter our Infirmary, and who proposed to introduce her along with herself. The proposal was accepted, although not without some reluctance, the young person being a Roman Catholic, and even an unbeliever at the time. At entering, and for some weeks, she refused to listen to the Bible and to the services performed in the sick room daily. But by degrees her opposition was overcome, and then came as rapidly as effectively the happy change related above. She now accepts her sufferings with complete resignation, and cannot find words sufficient to express her gratitude to God for having been led to the sick room, which has proved a sanctuary for her soul, which, rescued from perdition, has now been brought to salvation! The following letter was received from this interesting young person by the head nurse of the Infirmary:

"'LYONS, 3d December.

"'MY DEAR SISTER L...: Believe me, my heart is filled with the happiest feelings of gratitude; a sentiment which your kindness and your charity have inproved, and which I shall cherish to my latest breath. I bless you not only for the bodily care you have taken for me, but still more for your spiritual consolations, which have done good to my soul. Alas! of these consolations I shall soon be bereft, for you will be no longer with me to calm my anguish. I shall regret you every day, my dear sister. Oh, that I could take you with me! it is a useless wish, an infant's dream. How can I conceive a desire which I know is impossible to be accomplished? My kind and good sister, extreme weakness compels me to give up my pen for to-day.'

"Next day she continues:

"'I am about to leave you, and to be deprived of all those precious teachings which have done me so much good! Oh, it is a real grief to me, who stand so greatly in need of having my faith strengthened. Do not imagine, my dearest friend, that the grace of the Holy Spirit has ceased to work in me; no, I believe with all my soul in the Savior, and am only alarmed at my loving Him so little. Alas! I shall never love Him according to what He has done for me; wretched creature. I bless Him from my inmost soul for having called me at the eleventh hour, and shall never murmur on account of the malady He has sent me; it has proved the means, in His hands, of enlightening me, of preparing my entrance into the dwelling He has promised to all who believe on Him. Precious promise, it fills my heart with joy. I am resolved to think of my Savior whenever a cloud may arise to darken my bright horizon. Henceforth He is my only true love, my tenderest friend, and my chiefest joy. I shall therefore not be alone. He will be nigh unto me when called to combat objection against my belief in Him. Yes, I firmly believe He is preparing a place for me in His Father's house, for I believe in Him, and the time is not distant for my being called to take possession of it. Help me, therefore, dear friend, to be prepared for it, by prayer I have so greatly grieved my Savior by my sins, that I wish I could love Him as profoundly as I have offended Him. My dear sister, the desire you have expressed to receive some few lines from my hand has alone sustained me under the fatigue of writing, for I feel so happy at the thought of being enabled to do something to manifest my gratitude, and this is the only thing in my power. Be pleased to look with indulgence on these imperfect lines, which yet have cost me so much labor to trace.

"'Your friend and sister in Christ,

"'FRANCELINE R.'

"The young woman has now returned to her wretched home, where the priests

are—as she expected—troubling her, whilst at the same time, however—as she trusted, too—the Lord is sustaining her soul, in spite of the rapid decline of her poor body. She hopes for a near and happy release! Our letter, we find, has imperceptibly grown to so great a length, that there remains no room for other matter; but we hope shortly to transmit our half-yearly general Circular.

"Believe me, dear sir, to be yours in cordial Christian love,

"For the Committee of Evangelists of the Evangelical Church of Lyons,

"C. A. CORDES."

THE SOCIETY'S WORK IN OUR OWN COUNTRY.

We shall give brief statements from the Monthly Reports of several of the Missionaries of the Society that are laboring in different sections of our country.

A devoted female who labors in various ways for the benefit of the lowest portion of the population, native and foreign, in one of the largest cities of the West, writes:

"During the past month (January), I made one hundred and fifty-five visits to families, and also went once to the House of Refuge, and twice to the Hospital, and distributed more than one hundred Sunday School papers, which have been kindly furnished by one of the Mission Schools. It was cheering to see with what interest they were accepted. In many cases the people commenced to read them before I left the room."—"I have been much interested in behalf of a young woman, about eighteen years of age, whom I find is very ill, and evidently drawing near to death. I found her reading the 'Path to Paradise,' which a priest had given her, and who had visited her but a little while before to perform for her the last offices of the Church. We tried to lead her mind to the Savior, as the only way of entrance to heaven."—"The schools are working nobly; both teachers and scholars are punctual, constant, and desirous of advancing. For rewards, we have cut up a piece of calico for aprons for the scholars that are diligent. We, too, could have boasted of a *Festival* equal to that described in the last CHRISTIAN WORLD, as having taken place at the city of L——, with addresses, pleasant singing, etc., if this terrible crisis that has come over our country had not produced an almost entire stagnation in business. May the portentous clouds which cover our political horizon, and threaten destruction to our *Stars and Stripes*, be speedily dissolved by our people as a nation humbling themselves before God, and repenting of their sins, giving up their party strife, and all become united as one family, with the *Star of Bethlehem for their guide!* Every heart has now its own burden and bitterness to bear, and happy is he who can cast these trials and sorrows on Him who careth for his chosen and loved ones, and looking away from themselves can labor for those who need kindness and attention, advice and sympathy. God will take care of such, and amidst all this confusion and consternation, will verify His promise, 'That the righteous shall not be forsaken.'

"Our work is still progressing; as much so as could be expected where poverty, want, and vice so much abound. The Rev. Mr. P. has kindly furnished me with 1,500 pages of tracts in German and English. We leave tracts and cards in every room, and have only once been repulsed, and that by an elderly woman who is a strict Romanist. One morning we dropped into a house where several women had come together for gossip and drink. The room was a miserable one, filthy and de-

void of every comfort. They commenced instantly in a boisterous manner to abuse Protestants and professors of religion, and it was some time before we could secure their attention, but finally succeeded, and had the pleasure to see that they heard with much interest what we had to say of the blessed Savior. We hope to find them disposed to listen well at our next visit."

The remainder of the report is occupied with notices of the work which the writer is endeavoring to prosecute, and of plans for its advancement.

A missionary who labors in one of the largest cities of Indiana, under date of January 28, reports among other things of interest :

"Our Schools were never in a better condition than at present. During the former part of the present month, one of our Industrial Schools lacked teachers in consequence of the influenza that was then prevalent. The past month, as usual with me at this season of the year, was spent in relieving the wants of the poor, and in attending to the various interests of our work. I have made two hundred visits, and given four Bibles to Romanists. With one of these families my interview was very pleasant, and, I trust, profitable to them. The husband and wife, who are intelligent Germans, declare that they will never again go to confess to the priest; being convinced that he cannot forgive sins. I selected several passages from the Scriptures, which they have engaged to read prayerfully."

Our excellent Missionary in one of the largest cities in Wisconsin has been called to take charge of a church in Canada West, and at the end of another month will retire from our service. He has succeeded in establishing a large Industrial School, a flourishing Mission Sunday School, and has every week made many visits to the poor and ignorant families, especially to such as are Romanists. During the last month those visits have been as many as fifty. Within that time he delivered ten sermons and missionary and temperance addresses. He often preaches to the prisoners in the jail. And much of the time has been devoted to advancing the interests of the Industrial School and the Mission Sunday School. We give an extract or two from his last letter, dated February 1st, 1861.

"I was much gratified last Saturday, on going into our Industrial School, to find even a larger number than we ever before had, diligently attending to the instruction of their teachers. There were *one hundred and sixty-three* present. The highest number we had last winter was one hundred and fifty. A large proportion of these are the daughters of Romanists, and they come notwithstanding the priests have positively forbidden their attendance. In addition to teaching them to sew, and the inculcation of habits of cleanliness and industry, moral and religious instruction is imparted, accompanied also by singing the sweet hymns taught in our Sabbath Schools, and by prayer to God for his blessing on the work. All the classes are expected, indeed required, to commit to memory some texts of Scripture at each session, the passages being given by the teachers, and all the School learning the same passage. Some of these passages have been selected with the view of refuting some of the more prominent tenets of Popery; for example: '*I am the way, the truth, and the life; no man cometh to the Father but by me.*'

"Our Mission Sabbath School continues to prosper. I question whether there is any Sabbath School in this city that has a band of more devoted, self-denying,

and laborious teachers than I have succeeded in engaging to conduct our School. A primary object which I have had in view has been to gather in as many of the children of Romanists as possible. The location was selected with this view. And while we have not gotten as many to attend as we could wish, some have attended, and I have no doubt that more will be induced to do so, by kindness, patience and perseverance in visiting the parents."

It is our hope that this efficient and highly esteemed Missionary will be able to leave the good work which he has commenced and in a good degree established in that city, in such hands that it will go on without any expense or care to the Society, except the occasional visit of the District Agent and Secretary of the field in which it lies. This, we trust, will soon be the case with several other Missions of the Society, East as well as West, so that we may have more means for the extension of our work in those foreign lands which so much demand our attention.

A Missionary in one of the largest cities in the State of Missouri gives interesting details of his labors in many ways,—daily visitation of families and conversations with them, distribution of tracts on the levee in front of the steamers, imparting of instruction to the sick in the hospital (in which he encounters some opposition from the Romanists) looking after the Industrial and Sabbath Schools, etc.

Our French Missionary who has long been laboring among the Canadian French that are dispersed in large numbers in the towns in Vermont that border on Canada, as well as those that are adjacent to Lake Champlain, reports for the month of January a variety of interesting facts, touching the willingness of the people to hear the Gospel.

HALF A CENTURY SPENT FOR NOTHING AT ALL!

Among other things he gives the particulars of the happy death of a man who, in the last months of his life, was brought to the knowledge of Christ, and who has ended his days in peace, but who lamented on his dying bed that he had spent "half a century for nothing at all!" Alas, how many, it is to be feared, will have to utter a similar lamentation, if they should die in the possession of their reason.

A Missionary in one of the interior cities of the State of New York, who has long given a portion of his time to the work of the Society as well as to the Sabbath School cause, reports as the sum of his labors in January:

"In the month past I have held seventeen religious meetings, preached thirteen times, made two hundred and ninety-seven visits to families, distributed six hundred and twenty-eight tracts and seven New Testaments, conducted my Sabbath School four times, gathered nine children into Sabbath Schools, and induced ten persons to attend places of public worship."

Our Missionary among the Italians in New York sends us a minute and very interesting account of his labors; but we cannot give it this month.

It cannot be doubted that the great and wonderful movement in Italy is exerting a favorable influence on the minds of the Italians in this country —rendering them more willing to hear about the Bible and the glorious Gospel which it contains, of which they had been so completely ignorant whilst living in their native land.

MISSIONARY INTELLIGENCE.

CHINA.

All the missions in China seem to be gradually gaining ground; Presbyterian, Baptist, Methodist, Scotch, English,—at Canton, Hong-Kong, Amoy, Ningpo, Shanghai. There are many things in the present condition of China to encourage Christians in their efforts to impart the gospel to the people of that empire. The insurgents, who have held large districts of southern, south-western, and middle China, are evidentlyvery desirous of being on good terms with foreigners. And it may well be questioned whether the English and French have been pursuing a wise policy in repulsing their late advances, and in directing their energies first to humble, and then to sustain on the throne the drunken Tartar Emperor, who fled at the immediate approach of danger beyond the great wall, whence he had not returned at the date of the latest intelligence from Pekin. There appears to be a great variety in the knowledge and practice of Christianity among these "Tai-ping rebels," as they are called. The king or chief at Nankin has lately had a visit from the Rev. J. J. Roberts, the only Christian missionary whom he had ever seen, and for whom he seems to have entertained a great regard. He has for Prime Minister, his cousin Hung-jin, who was once a member of a Mission Church, and who, it is hoped, may have a good influence over him. We shall soon have more definite knowledge of these strange people and of their movements.

The Rev. Mr. Rankin (of the Presbyterian Board) expected at the date of his last letter to receive a number of the pupils of the female school into the church at Ningpo, at their approaching communion. He speaks of an unusual degree of religious interest at Sanpoh, a neighboring station.

Mr. Rankin has trasmitted the translation of a letter which he lately received from a native preacher, who is a village schoolmaster near Ningpo. It certainly shows that there is a *spirit of inquiry* in the minds of some of the Chinese that is remarkable. The letter we here subjoin:

"I have some pleasing intelligence to communicate to you, my brethren, in reference to this village of Bao-ko-tah. God, even our Lord, has been wonderfully manifesting grace among us, so that now there are very many who listen with interest to the truth, and some who believe and obey it.

"There are some from other villages, who invite us to go and explain the truth to them; and the general impression, from what I hear, is, that there are many interested in the Gospel. Some say that a new cycle is approaching. Others, that idolatry will soon be done away. Others, that sooner or later all will become Christians. Language of this kind is very common in Bao-ko-tah. As I think of the words in Matt. ix. 37, 'the harvest

truly is great,' etc., I feel that at this favorable time this language has a peculiar appropriateness. I hope that you, my brethren and sisters, will cry earnestly unto God to send the Holy Spirit to dwell in my heart, that I may fully manifest His love.

"I would also ask you to pray for me, that my feet may not slide, and thus dishonor God. Also pray for my father and mother, that they may not be always saying, 'Wait awhile.' Will Mr. Lu please ask one of the brethern to come and help me, and when he comes to bring some fans with him? [He refers to fans made under Dr. McCartee's direction, having some very simple and appropriate prayers written on one side and the creed on the other. They are easily learned, and the value of the fan (an indispensable article in China) is much enhanced.]

"Please read this letter at the noon prayer-meeting, that all the brethren may hear.

"Yours, BAO KWONG HYI."

"P. S.—At one of our services, I saw a woman weeping. When prayers were over, she cried aloud, saying: 'I have been the chief of sinners; there never has been any as wicked as I: is there salvation for me?"

Mr. Rankin adds:

"One of the native elders has gone today to help him, with the intention of remaining a few days in that region.

"The circumstance mentioned in this postscript is certainly a novel event among this stolid people. It is a striking mark of the work of the Holy Spirit, for persons with tears to confess their sins, and ask what they shall do to be saved.

INDIA.

Never was the prospect for Christian missions in India more favorable than at the present time. The labors of the more than four hundred ordained ministers of Christ who are engaged in making known His salvation to the native population, are evidently crowned with the divine blessing. In extreme southern India, in western India, in northern and north-western India, in eastern India, —look where we may—the good work is steadily, and in some places with considerable rapidity, gaining ground. The great subject of a Christian education for the native youth is very properly exciting discussion in England. It is much to be deplored that theBible, and all discriminating religious instruction in favor of Chistianity is still excluded from the schools maintained by the British government, in which many youths of the higher families are receiving an education which, in a moral point of view, poorly prepares them to pass through the struggle of life, to say nothing of the world to come.

The Rev. Mr. Scott (of the Presbyterian Board) writing from Futtehgurh, on the 19th of October last, says: "I expect to baptize on next Wednesday, Mohun Lal, the pundi- of whom I have already written. We have no man so shrewd, so well acquainted with the Bible, and at the same time with Hinduism. I hope he may be useful. He certainly is a very clever man, and, I think, has influence among his people."

Success of Missions in Madras.—From a report of the Rev. Dr. Winslow of Madras, in which he contrasts the present state of things in that city with what it was upon his arrival there 24 years ago, we gather some very interesting facts. 1. There are now 1,500 native girls and 3, 00 boys in the Christian schools in that city. 2. There are now several churches and chapels for the natives,

and twenty-two Christian missionaries, many of whom can speak fluently the native languages. In addition the Free Church (of Scotland) has seven, the London Mission four or five, the American Board three, the Wesleyan Mission four or five *native assistants*, who are employed in preaching the gospel to greater or smaller assemblies of the natives. 3. There are now about a thousand communicants in the churches in Madras who maintain a pretty fair outward profession. In Madura there are also a thousand communicants, and five thousand adherents. Whilst in Tinnevelley and Travancore, the two extreme southern *provinces* in the Peninsula, there are now 60,000 nominal Christians. It is worthy of remark that the influence of *Caste* in southern India is rapidly diminishing, as seen in the fact that children of the higher castes mingle freely with the children of *pariahs* in the mission and public schools.

In Ceylon, Christian missions are steadily, but not rapidly gaining ground.

LIBERIA.

We are pleased to report that the labors of the Methodist, Episcopal, Baptist, and Presbyterian missionaries at various points in the Republic of Liberia, are meeting with very encouraging success. The Methodists have a Conference, and a Bishop. The Episcopalians have a Bishop. The Presbyterians have an important Institution, which bears the name of the *Alexander Institute*, or *High School*. The government of the United States have imposed a great burden by throwing 4,000 recaptured negroes, nearly all from Congo, on this infant Colony. We hope that it will act liberally in furnishing food and clothing for these poor creatures. We are sorry to record the death of George L. Seymour, the enterprising explorer, who some time ago visited the Kong mountains. He was a decided Christian and died happily in the hope of a glorious immortality. His last, and most earnestly expressed desire was, that the work he had undertaken of establishing a Christian mission in the interior of Africa might be carried on.

SOUTH AFRICA—CAPE COLONY.

There is a good work of grace at *Worcester*, under the preaching of the Rev. Andrew Murray, minister of the Dutch Reformed Church; and at *Montagu* there is a blessed revival of religion, under the labors of a schoolmaster in the service of the Wesleyan Mission Society. The Rev. James Cameron, of the mission at Cape Town, writes thus of him and his labors: "I have been cheered, within the last two weeks, by receiving a letter from Montague, giving details of a blessed work going on there. The writer formerly belonged to our Burg-street congregation. His letter is dated August 5th, 1860; and after some introductory sentences, proceeds thus:

"O sir, what can I write! The Lord is doing wonders here. The Spirit is amongst us. Prayer-meetings every day and every night in the week. People who never prayed before are opening their mouths widely. Last Sunday evening I spoke from the words, *Behold he prayeth!* I asked the people to come up to the school-room on Monday, Wednesday, and Friday mornings early, to pray the Lord for a spiritual blessing. They came in large numbers, very

early, three o'clock, as they go to work at sunrise."

TURKEY.

There are many encouraging indications respecting the work of God in Turkey. The missionaries, in and about Constantinople are prosecuting their labors without interruption. The Rev. Dr. Prettyman and his coadjutors of the Methodist Mission in Bulgaria are encouraged, notwithstanding the quarrel of the people of that province with the Greek Patriarch of Constantinople, their Metropolitan. The Missions in Turkey in Asia, with their important centres of Marash and Aintab, are doing well. In Syria, the state of things begins to wear a more hopeful aspect. Through the aid of the French army, and cooperation of Fuad Pasha, there is more order and safety, and the poor fugitive Christians are beginning to revisit and rebuild their desolated villages and hamlets. In this good work of rebuilding the ruined habitations of the Christian population, the French have shown no little energy. The missionaries are beginning to make excursions through the region that was ravaged by the war, for the purpose of learning the state of the people, and of preaching to them the gospel. In the meanwhile, the Anglo-American Relief Committee continues its God-like efforts in behalf of the poor sufferers. It is a matter of great thankfulness that they now see their way clear, having in hand, or in the hands of friends in England, means which are deemed ample to carry those poor people on till the harvest in the month of May. The world has seen few instances of a larger or more touching charity than that which the Christians of Europe and America have displayed in behalf of their suffering brethren in Asia.

MISSIONS IN THE SANDWICH ISLANDS, MICRONESIA, AND AMONG OUR NORTH AMERICAN INDIANS.

The reports from all these missions, during the last month, have been various, but encouraging on the whole. But we cannot speak particularly about them. Nor can we notice the interesting account of the good work in the Fejee Islands, Rarotonga, Honduras, and many other places.

PAPAL WORLD.

The work of God certainly advances in the Papal nations—in France, Belgium, Italy, Bohemia, Ireland, Canada, Hayti, and South America. Is it not as important to pray for the conversion of the *Papal nations*, as for the conversion of the Heathen, the Mohammedans, and the Jews? Our pages supply many interesting items of news respecting the work of God in Roman Catholic countries, which we hope will be turned to good account in the monthly Concert of Prayer in our churches for the *conversion of the world.* Surely we can give good reasons for this. The conversion of the Papal world has a most intimate connection with the conversion of the Pagan and Mohammedan nations. It is interesting to see how the resuscitation of a living Christianity among the Protestant churches in France has led to the planting of flourishing French Missions in South Eastern Africa, as well as in Algeria. It is also producing most happy effects in Canada, and will soon do the same in South America.

NEWS OF THE CHURCHES.

ENGLAND.

We are pleased to record that the activity in efforts to reform the vicious and the fallen, and to elevate the degraded, and *Christianize* all, of which we spoke in our last number of *The Christian World*, continues, and even increases, in London, as well as in other great cities of the realm. The Son of Man came to seek those that were *lost*, to heal those that were *sick*. O, that there was more of His spirit in those who are His followers! It is much easier to do good to those who do not need our help, than it is to search out and save the needy.

The "Week of Prayer" was observed by very many of the followers of the Lamb in the British Isles. It would seem that the Union morning and evening meetings for prayer and exhortation, at Free-Masons' Hall, were particularly interesting and edifying. That large room was crowded at every meeting. Distinguished laymen presided at many, if not all of the assemblies: Hon. Arthur Kinnaird, Mr. R. C. L. Bevan, Captain Trotter, Col. Walker, and other honored Christian men of position. Many of the most distinguished ministers of the Gospel in the metropolis took part in the services. The series of meetings was closed on the afternoon of Sabbath, the 13th of January, by the celebration of the Lord's Supper. The Hall was completely filled with communicants belonging to all the evangelical churches or denominations of the city. The Rev. P. Latrobe, the excellent Moravian minister in London, presided and commenced the service. Rev. Baptist W. Noel, Rev. Dr. Hamilton, Rev. Thos. Brock, and other ministers took part. General Alexander, W. Baxter, Col. Walker, and other laymen, acted as deacons.

SCOTLAND.

What is called the "Cardross Case" is engrossing much of the attention of the people of Scotland. A Rev. Mr. McMillan, of the "Free Church" at Cardross, having been suspended by his Presbytery from the ministry for improper conduct, appealed to the Synod, which body confirmed the decision of the Presbytery. He next appealed to the General Assembly, which, in its decision co-incided with both the Synod and Presbytery. The appellant then carried his case before the civil court, and Lord Jerviswoode, the judge, after hearing the case, ordered the Constitution of the Free Church to be produced for "probation," in order that the Court might determine whether the proceedings complained of were in conformity with its principles. This decision has occasioned immense dissatisfaction, as being subversive of the autonomy of all the Churches that are not allied to the State. There will, probably, be an appeal to the House of Lords. The independence of all the "dis-established" Churches is at stake, for they hold that the authority for church government and discipline is derived from the Head of the Church alone, and that church government is distinct from, and, in its own sphere, not subordinate to civil government.

Notwithstanding this excitement,

a great and good work, which may well be called a "revival movement," has been going forward this winter in Edinburgh and Glasgow, and has extended into many smaller places. During the month of November more than a hundred "fallen women," in the first named city, were induced to abandon their sinful life and enter the asylum provided for them.

The annual statistics of the United Presbyterian Church of Scotland, show that there are 536 congregations, and 160,639 communicants, being 4,622 more than in the preceding year. The number of students is 194. The amount raised for missionary and benevolent purposes last year was £44,377, or more than $220,000.

IRELAND.

The city of Dublin, as well as Belfast, and other places in Ireland, has shared richly in the divine blessing. The meetings for prayer and exhortation in the Metropolitan Hall, a very large place which will hold several thousand people, have often been crowded, even in bad weather. A number of special services were held every week in the Parish churches of the city for the conversion of sinners, during the last two or three months, consisting simply of the Litany and a sermon. The most distinguished ministers have officiated. And even when two or three of the services have been held on the same night with that at the Metropolitan Hall, all the places have been well filled,—so greatly is the public mind aroused on religious subjects. A second daily prayer-meeting has been commenced for business men, at the Merchants' Hall, from twelve to one o'clock. The Presbyterian churches in the city have observed a day of United Thanksgiving for the great spiritual blessings which they have lately enjoyed. A new "Young Men's Association" has been inaugurated; Archbishop Whately presided at the public meeting convened for that purpose. On the previous Lord's Day, sermons to young men were preached in forty of the Episcopal churches.

WALES.

It is estimated, on reliable data, that during the last two years, from 80,000 to 90,000 people have been received as members to the various orthodox churches of Wales.

FRANCE.

The advance of the Imperial government in the direction of liberal views and liberal measures has provoked great opposition from the Roman Catholic Bishops, who are ever alarmed at everything that looks like giving to the people the power to think and investigate for themselves. The hostility to the Hierarchy of the Roman Catholic Church to the Emperor and his policy, both at home and abroad, (with the single exception of what he is doing in Syria) is becoming more and more violent. They cannot forgive Louis Napoleon for his rude treatment of the Pope, as they esteem it.

The cause of *freedom of education* has gained something lately by the happy issue of the trial of M. Jusnel, a Protestant school-master of the *Haute Vienne*, who, when his school was closed by the magistrates at the instance of the priests, continued to teach little groups of children from house to house. For doing this, he was condemned in the Court of *First*

Instance, and afterwards by the *Royal Court of Limoges*. But appealing to the High Court of Cessation at Paris, from which there is no appeal, he has obtained a decision in his favor. This is good as far as it goes.

Rev. M. Bois has been installed as Professor of Hebrew, and the Interpretation of the Old Testament in the Theological School of the Reformed Church at Montauban. In his inaugural address he fully satisfied the friends of sound doctrine. This is a subject of great thankfulness to the friends of evangelical religion. There is a Latitudinarian or "Broad Church" among the Protestants in France as well as in England.

RMANY.

The double movement among the Protestants in Germany goes on. The *Stahl-Gerlach* party, (so called from two eminent laymen who are the leaders in it), and of which Professor Hengstenberg is the most powerful advocate, advances more and more into the domain of Ultra-High-Churchism, and is disposed to come to terms with Rome. Indeed, some conferences, having that object in view, have been held, but not with much promise of success. On the other hand, true piety and sound doctrines are gaining ground. The Missionary Societies are better supported with men and money. The "*Inner Missions*," and the "*Gustavus Adolphus Society*," are exponents as well as fruits of the resuscitation in Germany of "the faith that saves."

The evangelical Protestants of Germany have lately been much interested in behalf of the sufferers in Syria. The Rev. Messrs. Disselhof and Kramer, having been sent to that "land of woe" to inquire into the state of things, have made reports of the misery which they saw with their own eyes that have stirred the benevolent German heart to the bottom. They have reported one fact which we have not seen very prominently set forth in our papers, namely: That whilst English, American, and other Protestants are giving their tens of thousands of dollars to save the poor people from starving, and to clothe the naked, the French (Romanists) are laying out thousands upon thousands to build up two great institutions, with the view of spreading Romanism in that land.

AUSTRIA.

The struggle of the Protestants of Hungary for their rights during the last few years, have been crowned with great success. Nor has the influence of that struggle been confined to Hungary. There is a movement throughout the entire empire, for political as well as religious emancipation. Von Schmerling, the Premier, has published to the world the following programme of Reforms,—1. Equality of all religions in the State. 2. Revision of the Corcordat (which means its *suppression*.) 3. A Political Constitution for all the Germanic and Slavonic population of the Empire.

But the end is not yet. All this, however, opens the door for the spread of the gospel, at least to a very great degree, in Hungary, if not in Moravia, Bohemia, and other provinces where there are Protestants. God be praised for this!

SPAIN.

In the introductory article of the present number of *The Christian World* we have spoken largely of Spain, and in the closing paragraphs

given some notice of the persecution of the Protestants which has sprung up within the last three or four months. We here give an interesting extract from a letter of Signor Matamoros, since come to hand in the *Evangelical Christendom* dated Nov. 27th, 1860, in his prison at Barcelona :

"Spain is the grave of many martyrs, victims of the Church of Rome. In her religious intolerance she has only changed in external forms for the last two hundred years. The Church of Rome hates light and knowledge, and punishes us because we have learned to know Christ. The Church of Rome despises the Word of God, and imprisons us because we love and respect it, and hold it in our hearts as a sacred and saving possession. Let us take comfort, however, for we see that the rigor of Papal tyranny is impotent against us, and their Satanic wiles are useless. Our imprisonment was needful, and has done much service to our holy work. All Spain knows that we suffer for Christ's sake ; and so all may see evidently, how far removed is the practice of the Roman Church from the precepts of God's Holy Word. But whatever she may attempt against us now, is already too late. The Word of God is in the hands of thosands of Spaniards, and the study of it has raised up hundreds of decided Christians, willing and rejoicing to spread the good news, and despising the gainsaying and the persecution of men—ready to take up the cross and follow Christ. So, though tyranny does not falter, neither shall our holy work."

SWEDEN.

The resuscitation of Spiritual life in the churches in Sweden produces manifold fruits. In many districts contributions have been recently made to help the Waldenses in their missionary work in Italy. Two of the most important dignitaries of the National Church lately presented a memorial to the King, recommending that a collection be ordered throughout all the churches in the kingdom, in behalf of the suffering Christians in Syria. But, perhaps, the most important fruit of a revived Spiritual life in Sweden is the agitation of the question of the proper observance of the Sabbath, and the happy effects of the discussions to which it has led. As might be expected, newspapers edited by worldly and irreligious men, and worldly pastors and members of churches, including some worldly bishops even, have advocated low opinions and relaxed practices in regard to railway cars and other public conveyances. But public opinion is gradually becoming more and more enlightened and Christian. And lastly, we must note the commencement, and happy influence, of Sabbath Schools. This is finely seen in the city of Gottenburg, the home of the excellent Bishop Thormander, who has the reputation of being the *Chalmers of Sweden.*

AUSTRALIA.

This antipodal continent, including the island of Tasmania (or Van Dieman's Land,)—just as the British Isles are a part of Europe,—is fast becoming an important as well as constituent part of Christendom. No Protestant of Anglo-Saxon descent can contemplate, without deep interest, the progress of civilization and Christianity in that distant quarter of the globe which is as large as Europe, where are now the great Provinces or States of New South Wales, with Sidney, having 100,000 inhabitants, for its capital ; Victoria, with Melbourne, having 100,000 inhabitants, for its capital ; South Australia, with Adelaide, having 50,000

inhabitants and more, for its capital; West Australia; Queensland; and perhaps other States by this time. This country abounds in gold and other precious minerals, but its wealth is chiefly to be found in its agricultural products, its grain, its cotton, and especially its *wool*. Tasmania, an island immediately south of the continent of Australia, possesses great resources, and now has a large population. The Presbyterian, Wesleyan and Baptist churches are numerous in these countries, whilst the Episcopal Church has its bishops in all the districts, who will probably soon form a Provincial Synod, as has been done in New Zealand, although the entire population in that group of three islands does not surpass 120,000, nearly one-half of whom are natives, that for the most part have renounced heathenism for Christianity. The movement to which we refer has been inaugurated by the Bishop of Sydney (who is, in some sense, the Metropolitan, for his diocese is the oldest), seconded by the Bishop of Tasmania. In fact the movements in Church and State in Australia are quite remarkable, but we cannot now speak of them.

JAMAICA.

In the February number of *The Christian World*, we referred to the great *Religious Revival* which had commenced in the island of Jamaica. We have since seen full details of that most extraordinary movement, which began in September last, and which has gone forward under the labors of Moravian, Episcopal, Methodist and Baptist ministers, both settled pastors and missionaries. The work far exceeds in power and extent anything of which we have read. In general, the ministers appear to feel deeply the necessity of acting with caution in dealing with a people of low civilization, so susceptible of strong impressions, and so little accustomed to restrain and govern them. It is manifest that it is a great work of grace, but much prudence will be required to conduct it aright. All we can now do is to give some extracts from a statement condensed from the accounts given by the Rev. Th. Sonderman, a Moravian minister at New Fulneck, (Jamaica) in the letters which he has sent to the Moravian Missionary Society, England. We take them from the *Evangelical Christendom* for January:

"When I came to the Clifton district connected with New Fulneck, I inquired for the helper, and was told that he was at the meeting. I considered what meeting this could be; but riding on, I soon came to a crowd of people, and was greeted with the salutation, 'O minister, the Lord has come amongst us!' Some were weeping for joy, others appeared under deep conviction of sin, and others sat considering to what all this would lead. Some had been smitten to the ground. The excitement was intense. I made an attempt to allay it, and partially succeeded. But when endeavoring to engage in prayer my feelings overpowered me, and I thought it best to leave the assembly, commending them to the direction of the Holy Spirit, who had worked so wonderfully among them. There is a general mighty upheaving of all hearts, a tremendous shaking of the dead and dry bones. The great feature of the awakening is prayer, and *such* prayer! People whose lips seemed only accustomed to curse and swear, now pray as if it had been the daily employment of their lives. *Friday, September* 28.—At nine o'clock the meeting commenced. After having sung a verse, and addressed a few words to the people, we engaged in prayer. There was no occasion to call on any one to do so, for no sooner had one finished than another began. Such prayer I never heard before. Little children took part in it. When one little boy began to

pour out his soul before the Lord, a trembling seized on all. Tears were shed, cries for mercy ascended before the throne of God, and groans were wrung from the hearts of many hardened sinners. Among the rest, a little girl lifted up her voice, and uttered a heart-rending prayer. Such earnestness, fervency and fluency I had never before witnessed. The Spirit came down 'like a mighty rushing wind.' Strong men trembled on their knees, as though they had been shaken by an invisible power. There was a general weeping, and I feared that the excitement would overstep all bounds of order and propriety. At twelve the meeting broke up, but the people assembled again at the school house, many were smitten down, and prayers were offered which could only have been dictated by the Holy Spirit. In the meantime, I conversed in the church with all those who had been brought under conviction of sin, and then all doubts as to the reality of this awakening were completely removed. Such confession of sin, such contrition of heart, such deep and earnest desire for pardon through Jesus Christ, such joy and happiness, could only be experienced by truly mourning and pardoned sinners. . . . The rum shops are all deserted. . . . The demand for Bibles and hymn-books is something wonderful. . . . You may perhaps feel surprised at one feature mentioned above, that children were permitted to pray in public. But I might as well have attempted to stop the river in its course, as to stem the stream of outpouring of heart which took place yesterday. God is, indeed, a God of order; but there are times when we find that He has an order of His own. . . . One feature in this awakening is very striking to me. This is the mutual love which pervades those who have come under its influence. Never was there greater order and decorum manifested in the church than to-day. The prayer-meetings held in the neighboring districts last night were attended by hundreds of people. Even now, late as it is, the sound of singing reaches my ears. . . . A gentleman told us that on Saturday an awakened person came to him, and, with much contrition, told him how many pigs, fowls, &c., he had stolen from him at various times. . . . Several persons have been awakened in their own houses by the instrumentality of their children who had been at the prayer-meetings, and gave their parents no rest till they had family worship. *October* 1.—I hear that this morning the powerful influences of God's Spirit showed themselves during a prayer-meeting at Y—— S—— (this place is described by the missionary as 'that stronghold of Satan, that favorite den of unclean spirits with its host of the vilest sinners'). Two young women were struck down as if by lightning in the house of a third, who had previously experienced the same. One of them, under a deep sense of her desperate condition, confessed that she had long been secretly leading a life of the utmost vileness. What a revealer of dark deeds is a smitten conscience! I dread the awful things that are likely to come to light in that pre-eminently wicked village. *October* 4.—The teacher has just returned from the Y—— S—— prayer-meeting. Five young persons, two men and three women, were smitten down during the meeting. The young men were both struck mute, and one of them writhed as if in dreadful agony. One of the women was in a state which reminded me of what is recorded in Mark i. 23—26. The contortions of her body were dreadful. *October* 6.—Before rising from bed this morning I was startled by heart-rending cries of 'Lord have mercy! O Lord be merciful to me!' Having hastily dressed, I went out and found about twenty people from Y—— S—— before the house, crying out and weeping on account of their sins. The word of conviction had pierced their hearts at the prayer-meeting yesterday evening and during the past night. I took them into the vestry and administered to each of them such comfort and instruction as the Lord enabled me to impart."

MISCELLANEOUS.

Missions to Italy and New Granada.—We shall speak fully of the action of the Board in relation to these Missions at its recent meeting, in our next number, which we purpose to issue a few days earlier than usual. Our readers will be gratified, we are sure, with the details which we hope then to give.

The American Chapel at Paris.—We are happy to be able to say that notwithstanding the return of many Americans from Europe on account of the troubles in the Southern States, our Chapel at Paris is exceedingly well attended. Dr. McClintock has met with an accident in one of his knees, from a fall, which makes it necessary that in preaching he should maintain a sitting posture. We hope that we shall be able to report in a short time that he has entirely recovered.

Our Magazine.—We have been compelled, by want of room, to keep back two interesting articles relating to Wallachia and Macedonia, and also a communication from Dr. McClintock. We shall give them in our next number.

So too, we must defer an interesting letter, just received from the Rev. Dr. Revel, relating to the critical state of political affairs in Italy, as well as the latest news from Spain—received as the last pages of the Magazine were going to press. They shall appear in our April number.

Death of the Rev. Dr. Murray.—Our readers will deplore, with us, the death, so wholly unexpected, of the Rev. Dr. Murray, who felt much interest in the work of this Society, and spoke more than once in its behalf. A few years ago he preached the annual sermon of the Society. His death is a great loss to the Church of Christ.

Dr. Murray was born 1802, in the southern part of Ireland, was of Roman Catholic parentage, and emigrated to this country in his 17th year. Having come to the knowledge of the true Faith, his heart inclined him to preach the Gospel. His classical and collegiate studies were pursued at Amherst and Williamstown, (Mass.) and his theological at Princeton, N. J. He was first settled at Wilkesbarre, (Penn.), and afterwards at E izabeth, N. J., where he was pastor of the First Presbyterian Church during almost thirty years. Dr. Murray was an able and faithful preacher, an excellent pastor, and probably did more to expose the errors of Romanism in a manner effectively to reach the masse , than any other man in our country. His "*Kirman's Letters to Archbishop Hughes*" have been extensively read in this country and in many others. He also wrote several other popular works of a religious nature, and was in much demand as a Lecturer and Speaker at great public meetings.

P. S. Just as these sheets were going to press, we received the distressing intelligence that Mr. Edward Vernon, who had been the General Agent of the Society from its commencement, has died! This event, so

sad for us, as well as for a large circle of friends, took place in this city on Tuesday morning, (Feb. 12th) at an early hour. And thus has passed away another excellent man, a warm friend of every good work, and sincerely beloved by all who knew him. We can say no more respecting him at this time, for want of room.

BOOK NOTICES.

ECLECTIC MAGAZINE. Mr. Bidwell is making his Magazine more valuable every year; we might almost say every month. The number for February, is a *gem*. For the sum of $5, the subscriber gets, in this work, the choicest articles of all the English Reviews and Magazines, in twelve numbers, equivalant to three volumes octavo of six hundred pages each, in the course of the year, each volume containing several beautiful engravings,—for the most part portraits of eminent men of modern times.

THE GOSPEL ACCORDING TO THE AMMONIAN SECTIONS, AND THE TABLES OF EUSEBIUS. By Samuel H. Turner, D.D.

This excellent work has been published by Mr. Anson D. F. Randolph, to whom our religious public are under obligations for many excellent books. In a volume of four hundred and fifty pages, beautifully printed, Professor Turner has given the Four Gospels, in the common *English version*, arranged according to the Sections of Saccas, better known to Biblical scholars by the name Ammonius of Alexandria. The work is of the nature of a Harmony, and is one of great value, and may be read with much profit by the Christian of an ordinary English education, as well as the most erudite theologian. Professor Turner has published several works, but none more deserving of a wide circulation than this.

ENGLAND'S YEOMEN: FROM LIFE IN THE NINETEENTH CENTURY. By Maria Louisa Charlesworth.

This work of four hundred pages 12mo., is from the press of R. Carter & Brothers, and a most charming one it is. We advise our readers to get it without delay, and to commence reading it. That is all we need to say or to ask, for every one who will begin to read this book, will not stop without going through it; and when he gets through, he will know a great deal more of the domestic life of the agricultural population of England, than he did when he took up the book. The life and manners of the English farming people are very different in many respects from those of our farmers; so, too, are their modes of thought and expression. A fine religious spirit pervades this interesting book,—rich Christian experience.

CHRISTIAN NURTURE, by Horace Bushnell. Published by Charles Scribner.

This is one of Dr. Bushnell's best works, rich in matured thought, and characterized by the author's vigorous and striking style, and manner of illustration. No one can fail to derive much valuable instruction from the careful perusal of it, whether he adopts or not, all the views and opinions which the author holds. Christian Nurture in Doctrine, and Christian Nurture in Mode—these are the two great divisions of the momentous subject of Christian education as treated in this interesting book.

THE CHARACTER OF JESUS. By the same author, and also published by Mr. Scribner.

This beautiful little volume contains the tenth chapter of Dr. Bushnell's NATURAL AND THE SUPERNATURAL, and is an admirable delineation of the character of our Blessed Lord, and demonstrates (we do not speak too strongly) that it deserves to be called superhuman. The publisher has done well to issue it in this form.

THE GOSPEL ACCORDING TO ST. MATTHEW. Explained by Joseph Addison Alexander. Published by Scribner.

This is a posthumous work of one of the most gifted as well as learned men whom our American Church has ever possessed. The volume contains a complete Commentary on the Gospel by St. Matthew, to the close of the 16th chapter, and a full analysis of the remaining chapters; the health of the Author not permitting him to do more. This analysis he

finished just one week before his lamented death! The work is of great value to the student of the Sacred Scriptures. It richly partakes of the clearness of thought, and vigor of style with which his other writings abound.

NOTES ON THE NEW TESTAMENT LITERATURE AND ECCLESIASTICAL HISTORY. Also by the late Dr. J. A. Alexander, and published by Scribner.

This is also a posthumous work of the extraordinary author, for which we are indebted to his brother, the Rev. Samuel Davies Alexander. The volume is filled with the great thoughts which the author used to pour forth in his Lectures, on the subjects to which they relate. They will be esteemed very precious by Biblical Students. We are heartily glad that they have found their way to the public in this form.

THOUGHTS ON PREACHING, being CONTRIBUTIONS TO HOMILETICS. By James W. Alexander, D.D. Published by Scribner.

This work contains some of the finest of thoughts ever spoken or put on paper, by the late Dr. J. W. Alexander. His brother, the Rev. S. D. Alexander, has done well to give them to the public. We hope this work, as well as those notices above, will have a wide circulation. It richly deserves to be read by all our ministers, young and old.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JANUARY TO THE 1ST OF FEBRUARY, 1861.

NEW-HAMPSHIRE.

Candia. Richard H. Page, in part L. M. for his wife.	15 00
Temple. Warren Keyes,	5 00

VERMONT.

W. Charleston. Rev. Charles Duren,	1 00
W. Townsend. Rev. S. S. Arnold.	2 00
Thetford. Congregational Ch. and Society,	8 00
Newbury. " " "	25 00

MASSACHUSETTS.

Springfield. Louisa S. Dickinson,	1 00
Fitchburgh. Miss Butler, for Italy,	2 00
Dudley. Mrs. M. Healey,	1 00
East Taunton. Levi Andrews,	2 00
Worcester. 1st Cong Church, per R. Ball,	24 08
Dedham. Jas. Dowling,	5 00
Andover. Chapel Congregation, for Italy,	88 71
Westboro. Evangelical Cong. and Soc'y, bal.	1 00
Framingham Mrs. Joshua Forster,	50
Boston. J. W. Field,	1 00
Malden Trin. Ch and Soc'y, to make Rev. Charles E. Reed a L. M.,	30 00
Hopkinton. Cong. Ch, and Soc'y, in full of L. M for Rev. Jno. C. Webster,	16 65
Chelsea. Winnisimmet Church, a Id.,	5 00
—— A Friend in Mass., for Italy,	10 00
Littleton Ch. and Soc'y of Rev. E. Loomis, in part, to make him a L. M.,	13 20
Cambridge. Mrs. L. B. Shearer, for Colportage in Italy,	25 00
W. Medway. Cong. Ch. and Soc'y, to make Cyrus Adams part L. M.,	17 00
Medway Village. Cong. Ch. and Soc'y, in part of L. M.,	21 12
Northboro. Evan. Cong. Ch. and Soc'y, to make Milo Hildreth L. M.,	30 00

RHODE ISLAND.

Pawtucket. G. Cushman, $2; R. Cushman, $1; O. Draper, $1; J. Wood, $1; J. A. Adams, $2,	7 00
Holyoke. 2d. Church and Society,	9 41
E. Hampton. Cong. Soc'y, to make Seth Warner a L. M.,	52 18

CONNECTICUT.

Waterbury. A Member of the 2d Cong. Ch. for Bibles in Italy,	10 00
Suffield. Misses Gay,	2 00
Wilton. Cong. Church, per Mr. Gilbert,	7 00
Winchester Centre. Alvah Nash,	1 67
North Branford. James F. Linsley,	10 00
Fair Haven. H. Bray, $1: A. Howard, $1,	2 00
Plainville. Cong. Church, to make Sidney Smith L. M., per Apollos, Fenn.,	30 00
Hartford. North Church,	89 20
" Pearl-st. Ch., to make Miss Ellen A. Spencer, Frank B. Rockwood, Henry C. Fergason, L. M's.	186 83

NEW-YORK.

Bernard's Bay. A Friend.	2 00
Harpersfield. Harper Boies and family,	5 00
Little Falls. A. Smith, M. D.,	3 00
Astoria. Ref. Dutch Ch., Rev. William H. Ten Eyck,	38 36
N. Y. City. Mrs. A. S. Gilman, for Italy,	5 00
Hudson. 1st Presb. Ch., per C. Paul,	38 00
N. Y. City. Jos. McKee, Jr., for the Waldenses,	10 00
" 7th Presb. Ch., Rev. T. Ralston Smith,	45 45
Guilford. 1st Cong. Church and Soc'y, per Daniel Beebee,	5 50
N. Y. City. Annonymous, through the N. Y. Observer, for the Am. Evan. Society,	5 00
Gouverneur. Presbyterian Church,	17 50
Hopkinton. Congregational Church,	8 00
Lisbon. Cong. Ch, to make Rev. M. L. Eastman, L. M.,	33 00
Wm. Briggs, part L. M.,	10 00
Stockholm. Mrs. Julia Hulburd, $5; J. N. Culver, $3; L. Crane, $1; A Friend, $1,	10 00
Ogdensburgh. A Friend of Garibaldi,	5 00
Lawrenceville. L. Hulburd,	1 00
Massena. Rev. B. Bernap,	2 00
Potsdam. A M. Smith,	1 00
Brasher's Falls. Miss E. Burchard, $1; Luther Hulburd, $2; Mrs. Faulkner, $2; Cash, $1,70,	6 70
Chaumont. Presb. Ch., in part of L. M., for their Sabbath School,	15 00
Dexter. Presbyterian Church,	2 10
Rochester. Central Presb. Church, bal,	5 00
Lakeville. Presb. Ch., bal.,	3 50
Stockholm. Mrs. H. Hulburd, $3; Mrs. M. J. Hulburd, $2,	5 00
Astoria. E. J. Woolsey, Esq.,	100 00
Brooklyn. A Little Boy, 25cts: Widow's mite, 25cts; Chas. Mauger, $1,	1 50
Chester. Rev. Mr. Wood's Church, per J. G. Clark,	20 38
Port Jervis. S. W. Mills,	10 00

Montgomery 1st Presb. Ch., (Coll'n. $75; and $10 from Mr. A. McEowen, of New Jersey, by Rev. Dr. Fairchild), . . 85 00

NEW-JERSEY.

Perth Amboy. Coll'n in Presb. Ch, $22,50; Children of Sab. School, for Italy, $11,81; Monthly Concert. $3; all to make Rev. Chas. Wallace L. M., . . 37 31

Patterson. Cong'l Meth. Church, Rev. J. H. Robinson, ... 2 73

" Asso. Presb. Ch., in part of L. M. for Rev. H. M. Todd, ... 4 36

Union. Henry Woodruff, add. for L. M, by C. S. Haines, ... 5 00

Newark. C. S. Haines, for a L. M., . . 10 00

" North Dutch Reformed Church, . 17 00

" Market-st. Dutch Reformed Ch, . 60 90

Camden. Monthly Concert North Baptist Church, for Italy, ... 5 00

PENNSYLVANIA.

Belle Valley. Presb. Ch. of Mill Creek, Rev. J. Vance, ... 7 00

Pittsburgh. Individuals, ... 4 62

Dunmore. Rev. T. E. Townsend, . . 5 00

MARYLAND.

Baltimore. A Friend, for the Waldenses, . 2 00

DISTRICT OF COLUMBIA.

Georgetown. Joseph Libbey, - - - 5 00

VIRGINIA.

Middlebrook. Miss Nancy Emerson, for Italy, 21 58

NORTH CAROLINA.

Parks Store. A Friend, - - - - 14 00

KENTUCKY.

Louisville. P. G. Miller, add. for L. M., - 6 00

MISSOURI.

St. Louis. Jos. Patrick, $5; H. G. Berry, $1, 6 00

ILLINOIS.

Pittsfield. 1st Congregational Church, - 27 38

Rockford. 2d " " per Thomas D. Robertson, - - - 24 71

INDIANA.

Caledonia. Rev. Thos. Dickison's Church for the Vaudois, - - - - - 30 30

Indianapolis. A. D. Wood, - - - - 10 00

New Albany. Wesley Chapel M. E. Church, in part. - - - - 27 88

" Christian Church, - - - 2 60

" 1st Presb. Ch., S. Day, $20; Others, 19,70, - - - 39 70

" Common Council Donation to Industrial School, - - 150 00

Madison. Mr. Lanier, - - - - - 1 00

Fort Wayne. M. E Church, - - 10 59

" Mrs. J. L Williams. - - 5 00

Indianapolis. Augustus Wood, - - - 5 00

" James M. Brady, for L. M, - 5 00

" A Friend, - - - - 1 00

Monroe. J. Salisbury, $1; A. Wood and family, $1, - - - - - - 2 00

Kingston. Mrs. W. W. Hamilton, p't L. M, 5 00

" Mrs. T. G. Hamilton, p't L. M., 5 00

" Orion Donnell, $1; Mrs. Thompson, $1; Mr. Hopkins, $1; T. M. Hamilton $2; Jesse Donnell, $1; Miss Hopkins. $1, - - - - - - 7 00

Shelbyville. Rev. E Kent, for L. M., - - 5 00

" Major Hendricks, $1; Others, $1,25, - - - - - - 2 25

Lafayette. U. Presb. Ch, in part of L. M. for Rev. Mr. Wright, - - - - 5 00

Greencastle. Rev. J. M. Sadd, add. to L M. for Mrs. L. Cowgill, - - - - 5 00

OHIO.

Hampden. Cong. Ch., per Thos. Hicok, Trea. 3 00

Belpree. Rev. F. Bartlett, - - - - 3 00

Greenfield. 1st Presb. Ch., add. to make Mrs. M. L. Irwin, L. M., - - - - 3 83

Cedarville. 1st Ref. Presb. Ch., - - - 14 00

" 1st Un. Presb. Church, - - 20 03

" M. E. Church, - - - - 1 31

" Rev. Mrs. Patton, - - - 1 00

Walnut Hills. Mrs. C. Bates, - - - 5 00

Cincinnati. Welch Meth. Cal. Ch., - - 9 00

Granville. 1st Presb. Ch., - - - - 39 11

" Baptist Church, - - - - 17 41

" Union Meeting, - - - - 6 31

" Female Academy, - - - 15 00

" " Seminary, - - - 4 26

" Several packages of Clothing for Cincinnati Mission. - - - - —

Springdale. Presb. Church, in part, - - 24 35

Glendale. Female College, to make Rev. L. D. Potter, a L. M, - - - - 32 76

" Presb. Church, - - - - 18 85

" Mrs. Roberts, - - - - 2 50

" Madam Reeve, - - - - 1 00

" " Female College, a large bundle of Clothing for Cincinnati Mission, —

Brownhelm, - - - - - - - 5 00

MICHIGAN.

Constantine. In part of L. M. for J. T. Hillin, - - - - - - - - 10 00

White Pigeon. In part of L. M. for Rev. C. M. Temple, - - - - - - 9 71

Concord. D. Mann, - - - - - - 2 00

Albion. M. E. Church, - - - - 7 13

Eckford. Presb. Ch., in part of L. M. for Rev. James Walker, - - - - 10 00

Homer. Presb. Church, - - - - 3 90

COLLECTIONS FOR EVANGELICAL SOCIETY OF FRANCE.

PASTOR FISCH.

Portland, Me., friends in Dr. Chickering's Ch. $100; Rev. Mr. Fisk, $1.—Brunswick, Me, friends, $8.—Brookline, Mass, friends, by Rev Mr. Damon, $29; W. Towne, $5.—Salem, Mass., add. by Rev. Mr. Palmer, $4.—Boston, Mass., C. B. Botsford, $5; Mr. Lamson, $2; J. Tappan, $50; Chas. Stoddard, $10; T. Field, $10, W. Roper, $20; A. Kingman, $25.—Springfield, Mass., North Church, $50,12; 1st Cong. Ch., $52,54; South Ch., $46,37; Chas. Merriam, $150.

In all, $563 03

CONTENTS.

Spain and the Spaniards, - - - - - - 65
Italy, - - - - - - - - - - - 72
Extracts from a Colporteur's Journal in Lombardy, - - - - - - - - 74
Union of Liberal Priests in Naples, - - - 76
Additional News from Italy, - - - - 76
Italian Committee at Geneva, - - - 76
The Evangelical Church of Lyons, - - - 77
The Society's Work in our own Country, - - 80

GENERAL MISSIONARY INTELLIGENCE.

China - - - - - - - - - - 83
India, - - - - - - - - - - 84
Liberia, - - - - - - - - - - 85
South Africa—Cape Colony, - - - - - 85
Missions in the Sandwich Islands, Micronesia, etc., - - - - - - - - - 86
Papal World, - - - - - - - - 86

NEWS OF THE CHURCHES.

MISCELLANEOUS.

BOOK NOTICES.

RECEIPTS.

THE

CHRISTIAN WORLD.

Vol. XII. APRIL, 1861. No. 4.

THE EVANGELIZATION OF ITALY.

The Board of Directors of the American and Foreign Christian Union are very confident that not only the friends and supporters of the Society, but all those who take an interest in the evangelization of the Papal nations, will approve of their making a special appeal for aid in this important juncture. At their last meeting, held a few days ago, they resolved to commence, without delay, Missions in New Granada and Brazil. They appointed a missionary (a converted Spaniard) who, with his family, will perhaps sail for Panama before this address will meet the eyes of the reader. They have also appointed a missionary for Brazil, who is at once a minister and physician, and will go thither with his family, and if possible accompanied by a fellow-laborer, as soon as the Board can have the means to send them. It is highly important these missions be at once undertaken, and prosecuted with vigor. To enable the Board to do this, prompt and effective aid is indispensable, especially in reference to Brazil.

But the Board have also decided upon commencing a Mission in Italy. For this purpose they have appointed the Rev. E. Edwin Hall, (of Guilford, Connecticut) who has spent three years as their Chaplain at Rome, and who knows well the Italian language and the Italian people. It is very desirable that Mr. Hall should go as soon as possible to his post of labor. And it is the purpose of the Board to send him and his lady and two children, early in April, if the friends of the Society will enable them to do so. The city of Florence will be the center of the proposed mission in Italy. It will be one of Mr. Hall's duties to endeavor to promote the Spiritual interests of his own countrymen, who in large numbers visit that city every year, and make a longer or shorter sojourn there. This he will do in all practicable ways.

Another, and by far the most important of his labors, will be to direct and superintend the work of the Society in Italy. That work will be the employment of colporteurs, evangelists, and ordained ministers, as missionaries in that country. These men will be Italians, not foreigners, it is expected. The Board hope, through him, to do something too in the work of educating pious young Italians for the ministry, for which Florence fur-

nishes great facilities, especially since the Waldenses have removed their Theological Seminary, with its professors and students, to that city.

In addition to all these ways of doing good in Italy, the Board hope to employ the Press as a means of disseminating the truth—by the publishing of books and tracts of edification, and papers, occasional or periodical, made properly attractive as well as instructive, for the youth as well as the adult classes.

The Board trust that they will be able to organize an effective Committee at Florence, composed of Italian as well as American and English brethren, and of which Mr. Hall will be the Secretary as well as a member. They hope that Drs. Revel and Geymonat, the Professors in the Waldensian Theological Seminary at Florence, will consent to be members of that Committee.

Through this Committee the Board purpose to carry on all their operations in Italy. Already they have two colporteurs at work in Sicily, and are aiding in the education of one young man in the Theological Seminary at Florence. And if the friends of the Evangelization in Italy will give them the means, they will have a dozen missionaries at work there before many months pass away.

The importance of having a wise and effective Committee in the heart of Italy, to receive the funds that may be sent them, find and employ the missionaries, and transmit to the Society full details and reports of their labors, their successes, as well as their trials, in order that its friends and supporters may know what is doing with their money to advance the Kingdom of Christ in that country, cannot be overstated. It will be the first attempt to organize such a Committee.

Such a Committe may be useful to the Bible and Tract Societies of our country as well as to the AMERICAN AND FOREIGN CHRISTIAN UNION. The want of such a Committee has long been felt. Hitherto the most that has been done in Italy has been done through Committees outside of that country. It will not be possible to prosecute the work much longer to good advantage in that way. What gives to the missionary work its efficiency in France, Belgium and Switzerland, is the admirable Societies and Committees at Paris, Lyons, Geneva and Brussels. This is now true of Ireland and Canada. It is time that there was such a Committee in Italy, that can superintend and direct the work from near and not from afar.

Such is the brief statement which the Board deem it necessary to make to those who desire and pray for the salvation of Italy.

But what need is there of words? Dear friends, is it not clear that now is the time to work in Italy? The door is now open to spread the Scriptures in all Italy (including the islands of Sicily, Sardinia, Corsica, Malta, Elba), with the exception of Venetia and the small part of the "Patrimony of St. Peter," over which the Pope still bears rule. The Word of God may now be given to TWENTY-THREE MILLIONS of people in Italy. This has been so, for the first time in twelve centuries, within the last six months. Who shall take hold of this work, if our American Churches do

not? Have we not a right to do it? Are we not able to do it? If we are not, who are more able? Are our brethren of England, who are responsible for more than two hundred millions of the human race that are now under her sway? Are our French and Swiss brethren, with all their burdens? Certainly not. It is WE that ought to bear a great part in this work.

May we not ask, then, that *all* our friends who may read this appeal, will be so good as to help us by sending such donations as they can, however small? May we not ask the ministers to read this appeal to their congregations, and take up a collection for the object, and send it to our Treasurer, or to the Financial Secretary, (156 Chambers street, New York)? There are very many congregations to which we cannot send an agent; in such cases we must depend on the pastors. In several cases we have lately received handsome donations—of course not large ones—from Sunday Schools. One church in New Jersey has agreed to support a colporteur in Italy. An interesting female "Christian Union Society" has just been formed in Baltimore, which agrees to raise at least $300 to support a missionary in that country. Are there not other cities where the same thing can be done? *Brethren, do what you can, and do it soon.*

In behalf of the Board,

THOMAS DE WITT, *President of the Society.*

ROBERT BAIRD, *Corresponding Secretary.*

THE SPANISH MISSION TO PANAMA.

The interesting and important nature of the mission appointed to the Isthmus will be clearly understood after a brief view of the peculiar situation of the place, its mixed population, and the floods of travelers passing through it.

The privilege of constructing the inter-oceanic railroad was granted to the American Company by the government of New Granada, in preference to other foreign companies which were competitors for it, viz: an English and a French company; because the President, General Mosquera, and his friends in the Cabinet and Congress, preferred the influence and friendship of our country and countrymen. Immense advantages have resulted to us, nationally, from that friendly act of preference; and the benefits to our country and the world which are in prospect are beyond calculation.

But the advantages now afforded by the railroad have not been secured to passengers and their friends, without certain sacrifices on the part of other men, which are not taken into account as they ought to be. Christians in the United States have not duly remembered that hundreds of poor laborers lost their lives in that tropical climate, so fatal to persons exposed to the miasmata of the swamps, especially in the rainy season, in order that the travelers to and from California and other parts of the Pacific, might no longer be exposed to the old way of crossing the Isthmus in open boats, and on mules, or to circumnavigate Cape Horn.

It has been found difficult to obtain missionaries, or pastors even, for the English-speaking residents on the Isthmus, because of the apprehended dangers of disease and death; and no man has been stationed there to offer the blessings of the Gospel to the native and other Spanish-speaking people, who far outnumber them. Six months ago, no man was known in our country fitted for such a duty. But the Rev. Ramon Monsalvatge, who providentially was recalled from his second mission to Oran, last season, was not only known, from long experience, to possess the necessary and the most desirable qualifications, but was found ready, and joyfully accepted the proposal, relying on God to protect himself and his interesting family from the dangers of the climate. The AMERICAN AND FOREIGN CHRISTIAN UNION have now undertaken that mission, and will send Mr. Monsalvatge to occupy a permanent post at Panama, where we may soon expect to hear of him, at work in day and Sunday Schools, preaching the Gospel to the poor, distributing tracts, Bibles, &c., and visiting from house to house, and from vessel to vessel. Such are his remarkable qualifications for all these departments of evangelization, proved by many years of experience in various places, in Europe, Africa, and North and South America, that those who know him best, entertain the highest expectations of the results of his faithful, judicious, and persevering efforts.

So varied and peculiar are the classes of people, for whose spiritual good he is prepared, that we could fill pages with interesting accounts of their various origin and circumstances; but want of space requires brevity at the present time. We must, however, remark that in addition to the travelers of different nations who usually cross the Isthmus, to some of whom Mr. M. may offer Bibles and tracts in different languages, large parties of colonists are expected hereafter to go from Switzerland, France, and other European countries, to settle on the fertile lands on the Pacific coast of Central America, among whom are Protestants as well as Roman Catholics; and Mr. M. speaks French fluently, and has been a colporteur in France.

Again: he will have great facilities for corresponding with his old friends in different parts of New Granada, editors of liberal newspapers and others, through whom his own operations may be renewed and extended far into South America, and wide districts may be opened for the Gospel. A small newspaper, in Spanish, has long been an object of desire with Mr. M. and some of his friends; and, at a small annual expense, a most useful little illustrated sheet can at any time be widely circulated, of such a kind as would please every eye, attract, interest, and improve every reader, and carry the most important truths to remote interior regions of those Spanish-American countries, where no missionary could be expected to find his way in a hundred years.

Will not every Christian approve of the new Panama mission? Will not every reader, even, of this brief and imperfect sketch of its plan and objects, be ready to wish the AMERICAN AND FOREIGN CHRISTIAN UNION *God speed* in this enterprise, which has long been meditated by some of the ear-

PACIFIC SCHOOL OF RELIGION

liest friends of the Society, and many times commended to God in secret prayer? Will not every person who has enjoyed the advantages of the railroad, or who has had a friend pass over it in health and safety, exempt to the dangers attending a long exposure to the climate, cheerfully acknowledge his obligations to the poor, neglected, and too often despised remnants of the families, widows and orphans of the laborers, by whose toil, and often at the expense of whose lives, that noble work has been accomplished? A trifling sum, contributed by even one in ten of our Christian countrymen who are, in such a sense, debtors to the poor *Isthmians*, would abundantly endorse that mission, and set it in immediate and unembarrassed operation.

One more consideration ;—and that a solemn one. In 1856, a sudden insurrection of the poor and mixed population of the Cienaga, (or Swamp) near Panama, produced a terrible conflict, and the death of a number of passengers, while it filled every heart with dread of the recurrence of mobs and murders ; Mr. Monsalvatge's evangelical labors among those poor, ignorant, unemployed people, would be the most effectual means that could be devised, to render them peaceful and worthy citizens.

FRANCE.

THE CRISIS IN THE REFORMED CHURCH OF FRANCE.

The following communication, from the Society's minister at Paris, the Rev. Dr. McClintock, dated Paris, January 16, 1861, will be read with great interest. The evangelical element in the Reformed Church of France—one of the two Protestant Communions in that country which are in connection with the State, and partially supported by it, the other being the "Church of the Augsburg Confession," or Lutheran—has been gaining in strength every year, especially since the accession of Louis Philippe to the throne in 1830. The history of this movement in behalf of the Doctrines of the Reformation in that Church, is most interesting and instructive ; we shall speak of it at no distant day, God willing. It is sufficient now to say that when Napoleon I. gave the Protestant Church, in its two great branches, a legal existence by his "Organic Laws" of 1801–02, it is by no means certain that among all the young men who rushed into the ministry in both, to get the salaries he created and avoid the *conscription*, there were even two who were really converted men! At Buonaparte's downfall, in 1815, it is supposed that there were three or four—among several hundred ministers! Twenty years later (1835) it was believed there were eighty! Since that time, thanks be to God, the number has been more than quadrupled. But what are the others, amounting to as many, if not more, who are not believed to be evangelical? They are *latitudinarians*. This is the least that can be said. Some are *rationalists*, without doubt. The controversy which has sprung up, and of which Dr. McClintock gives such an interesting account in the following letter, will

throw much light on this subject. The issue will be a more complete organization of the evangelical element, and its more complete establishment in the hearts of those who hold, and desire to maintain, the doctrines of the Reformers and of the Apostles. This crisis has been long foreseen.

"The crisis of the Reformed Church of France, symptoms of which I have mentioned in former letters, seems to be rapidly approaching. The line is drawn between Evangelical Christianity and Rationalism. It will not be long, according to present indications, before every man will be compelled to take his place, openly and decidedly, on the one side or the other.

"The controversy between the leading newspapers of the two parties is taking on a form of sharp and even rude invective, which is, in recent times at least, very rare in French journalism. The *Lien*, conducted by the younger Coquerel, represents, as your readers are aware, the Rationalistic party. The venerable Dr. Grandpierre leads the evangelical side in his journal *L'Espérance*. A recent number of the *Lien* has a reply by Pastor Mourgues, of Vastres, to an article of Pastor Martin, in the *Espérance*, from which I make a few extracts, to illustrate the severity and even bitterness of the controversy in its recent aspects.

"'Are we hypocrites?' 'Yes,' replies M. Martin. 'It is the first time this charge has been so clearly made. To be sure, we are accustomed to strange fantasies on the part of the *Extreme Right*. Yesterday we were 'Atheists,' 'Deists,' 'Pantheists,' 'Pagans,' or at best, 'Mohammedans.' To-day we are simply *hypocrites*. . . What has induced M. Martin to apply this kind phrase to us? Does our language displease him? True, it is not quite in the style of that dear *brogue of Canaan* which comes so harmoniously from the mouths of the initiated. . . . Take care, sir. You are treading on slippery ground. Your tactics are understood. . . We are members of the Reformed Church of France. Have we not the same rights in it that you have? We *think* we have, if you do not: and we shall keep our post and defend it. . . You do not want us . . . We are 'imposters and hypocrites.' Why, then, do you remain side by side with us? As for me, when I find myself in bad company, I get out of it as soon as possible. Why do you not take this course? . . Keep your place, if you please; but keep the peace also, and we shall leave you to your repose,' &c., &c.

"In the number of *L'Espérance* for Dec. 28, 1860, M. Grandpierre gives a rapid review of the events of the year. He notes the election of Professor Bois to a Theological chair at Montauban as one of the most signal events of the year in the history of the Reformed Church. 'The contest for this election lasted over four months. It was conducted with vigor; but honorably, legally, and with great respect for individual character. It was a strife, not for men, but for principles.' Let us see now how M. Coquerel, in *Le Lien*, describes the same event. 'A chair was vacant at Montauban. The partisans of liberty and those of authority each chose their candidate. There was an active combat; and liberty did not conquer. But there are defeats which are nobler than victories; and it were better to fail as we did, than to triumph as our adversaries did . . . After its victory the party of exclusiveness overstepped all limits, and commenced what it calls, justly enough, *the orthodox crusade*.'

"The *animus* of the two parties may be, perhaps, still better discerned from the statements given by the two journals already cited, of the history and prospects of the present conflict. *L'Espérance* of December 28 speaks as follows:

"'We are sorry to be compelled to say that a crisis appears unavoidable. All admit that a decision one way or the other is imperatively necessary. It is a sad

state of things for a Church to be torn, not only by two dissenting parties, but by two religions, fighting in her bosom, without power to sustain her own champions against her assailants. The Church has a doctrine, but cannot enforce compliance to it; she loves order, yet is a prey to anarchy; she desires to be an orthodox Protestant Church (as she has sufficiently proved to all who venture to doubt it), yet, in reading some of its periodicals, or listening to some of its ministers, one might question even her right to be called a *Christian* Church. If the Consistory be weak, infidel or poor, the preacher can with impunity assail, despise, or insult in the pulpit the Church whose insignia he wears. Such disorder would not be tolerated elsewhere. When a minister ventured on less offensive audacities at Strasburg, he was censured and made to respect Christian truth. With us, however, there is no supreme Church authority, and the civil authority discreetly respects our liberty even when it degenerates into license. Some speak of the Church being oppressed; and so they may; it is oppressed by a minority who disturb religious order, and who prevent the restoration of a discipline and ecclesiastical government which would limit their freedom. Singular liberalism it is, which opposes the autonomy of the Church from the feeling of its own weakness, and by fear of its own dangers. We should deserve such a yoke if we submitted to it. For what do we ask? That the Church may be enabled to *decide*; that she may rid herself of the evils from which she suffers; that she may regain her just autonomy. This demand is too just and too well grounded not to be granted by a government which has done so much already to improve our institutions.'

"On the other hand, listen to *Le Lien*, January 5, 1861:

"'The orthodox party organizes a *crusade*. But a crusade implies war. A sad thing is war in a Church; yet war we have indeed. The sharpest pens have set to work both in newspapers and pamphlets. The forlorn hope of the party has rushed into print, making free use of hard words, and the Church, to the great astonishment of the faithful, has heard of dismissals demanded for religious opinions, and a coming *schism* has been spoken of and represented as a desirable event.

"'This is both sad and serious, though we do not find in it ground for much apprehension. It is sad, because in view of the important events which agitated the religious world, the reformed Church of France could find better employment for its activity than in tearing itself to pieces with its own hands; and because orthodoxy, whose attacks have created the storm, prevents the Church from fulfilling its Heaven-appointed mission, and puts under the bushel the light which should dissipate darkness throughout the land. It is serious, because it is unfortunately not to be hoped that the small body of orthodox exclusives will lay down their arms; we may, on the contrary, expect fresh attacks from which we shall have to defend ourselves. Experience has taught us that the party claiming authority in matters of faith, never gives up any of its pretensions, and that its aim is absolute power at any cost. It has even learned not to hesitate before measures which others would not employ, and we have recently seen it appealing to civil authority, which, of course, in France is Roman Catholic.'

"A résumé of the discussion, thus far, is given in a pamphlet just issued, under the title *L'Eglise Reformee de France et la Theologie Nouvelle* (Paris. 1861. 8vo. pp. 89). It contains the letters of Pastor Poulain, republished from the *Esperance*, with the replies of M. Coquerel fils, from the *Lien*: and a number of other pieces belonging to the history of the controversy. The dissemination of this pamphlet will open the eyes of many quiet pastors and people who have hitherto been blind to the evil tendencies of the so-called *new theology*.

"Yours truly,

"J. McCLINTOCK."

AN APPEAL FROM WALLACHIA.

We are very sure that the Appeal which is contained in the following letters will excite much interest in the hearts of our readers. It comes from Bucharest, the Capital of Wallachia, the larger of the two trans-

Danubian principalies of Turkey. The population of that city is not much short of 75,000 souls. The population of the principality is nearly two millions and a half. Moldavia, the other principality that lies north of the Danube, has a million and a half of inhabitants. The two principalities have between them, four millions of people, almost all of whom are nominal Christians, and are adherants of the Greek church. They are believed to be in the main, descendants of the old Dacians.

The capital of Moldavia is Jassy, a city of 25,000 or 30,000 inhabitants, on a small branch of the river Pruth, and situated in a beautiful country of hills and vales. But Galatz, on the north or left bank of the Danube, between the Sereth and the Pruth, has a population of 40,000, and is the most important, as well as the largest, city of Moldavia.

Wallachia and Moldavia are now united so far as to have one Diet or Legislative body, which makes the laws, subject to the approval of the government of the Sultan. The Hospodar, or Governor, is appointed by the Sultan out of a certain number proposed, we believe, by the Diet. There are but few Turks or other Mohammedans in these principalities; and the subjection of the people to the Sultan is almost nominal, for it is chiefly expressed by an annual tribute, which is not heavy. There is a deplorable want of good schools; and the ignorance and superstition of the inhabitants, especially of the lowest classes, is great. No papal country in Europe stands more in need of the blessed gospel than this Moldavo-Wallachian portion of Turkey. And as it seems to be open to evangelistic efforts, to some extent at least, it becomes those who love the truth to lose no time in imparting it to the millions of people of that land, who seem to have but little of Christianity beyond the name. On the south side of the Danube lies the large province of Bulgaria, which has a population of nearly four millions of people, among whom are many more Mohammedans than in Wallachia and Moldavia. The Bulgarian race are also of the Greek Church, and in a state remarkably favorable to the reception of the true gospel. The Methodist Episcopal Church of the United States has commenced a mission among these people under very auspicious circumstances. At this moment there is great dissatisfaction among the Bulgarians with the new Greek Patriarch of Constantinople—so much so that they talk of going over to the Roman Catholic Church! To bring about this disruption, Rome has her emmissaries among the people, in the garb of the cunning sons of Ignatius Loyola, who are toiling with a zeal worthy of a better cause.

Having made these preliminary remarks, we proceed to lay before our readers a letter from the Rev. W. F. Becker, of Hamburg, Germany, an excellent missionary among the Jews, whose acquaintance we had the pleasure to make in Warsaw, in 1837, and to renew in 1846.

"Hamburg, Nov. 17, 1860.

"My Dear Sir:

"Mr. F. G. Kleinhenn, a Missionary of our Society,—formerly, like myself, stationed at Warsaw, but now since four or five years at Bucharest—knowing that

I have the privilege of being acquainted with you, has sent to me the enclosed letter, with the request to forward it. I therefore take the liberty to send it to you, hoping and begging, that, as you were kind enough to assist us at Warsaw in circulating good books, your Committee will also kindly accede to his request for Wallachia, as far as they may be able.

"Since a little more than a year, some friends at Bucharest have endeavored to stop the current of ignorance and vice prevailing in the country to a great extent, by printing and circulating several tracts; but their means are very inadequate for such a task. If, therefore, your esteemed Committee would kindly supply them with a quantity of good books, or the means for preparing and printing them in the country, this would no doubt prove a great blessing.

"As the enclosed letter will give you further information on the subject, I need not say more. Praying that the blessing of our Gracious God may abundantly rest on your Society's labors, and also on yourself, I remain with Christian regard,

"Yours very sincerely and affectionately,

"F. W. BECKER.

"Rev. Dr. BAIRD, New York."

The letter of the Rev. Mr. KLEINHENN, which Mr. BECKER encloses, and of which he speaks above, is as follows:

"BUCHAREST, WALLACHIA, Oct. 27th, 1860.

"DEAR SIR:

"I have been requested by the Committee of our *infantile* Tract Society to lay before the friends in America a brief statement touching the formation of a local Tract Society in this distant part of Europe, and to request help for the same.

The Danubian Principalities have been, up to a very recent date, a sort of *City of Refuge* for the many timid ones of the neighboring countries, who fled from the horrors of the military conscription; for political refugees; for the vile of many lands: as well as for the adventurous. A large number of foreigners—especially Germans and Hungarians—have consequently congregated together in these countries, and as a considerable amount of freedom has existed, restraint of almost every kind has, to a fearful extent, been laid aside. One would almost think that vice had become virtue and a necessity.

"Little, very little, had been attempted to mend this state of things until a few years ago; and thus far it has been far more for the external observance of religion than for impressing the heart and conscience. Rationalism, intellectualism, were the uncertain sounds which were given forth from the pulpits of the Protestant churches. From abroad,—from the evangelical churches of the Protestant lands—hardly an inquiry has been made about the spiritual welfare of the millions of people in the principalities except for the Jewish synagogue; whilst other lands and nationalities have been largely thought of.

"Last October, after having thought of the neglected state of the people, and mourned over it, I invited a few friends to meet with me in consultation on the subject; and the formation of a Christian Tract Society in Bucharest was the result, in order by such means to work upon the masses. The number of active, pious, Christian-minded men is very, very small here; so that we cannot expect more for a time, than the 'Day of small things.' However, up to March 31st, we had printed 5,000 small Tracts, and distributed nearly the half. And since then we have printed the *first* Wallachian Tract in an edition of 2,000. Hungarian Tracts we have received gratis through a friend.

"We are particularly anxious to be at work in the Wallachian language, and if possible to publish several larger religious standard treatises, calculated to reach certain classes of society; for instance, 'Pilgrim's Progress,' 'Ministering Children,' 'Annals of the Poor,' 'John Angell James' Anxious Enquirer,' etc. This we cannot effect without considerable help from Christians in other countries, especially in America and England. We venture, therefore, to appeal, and that too, imploringly, of your Committee, and the Committee of the American Tract Society, to make us a grant for the furtherance of the above named objects through the instrumentality of our *local* Tract Society. We boldly ask for a large grant, a double one, in view of the cry which may be justly raised by the poor benighted, idol-bound Wallachians, 'No man careth for our souls.'

"Hoping for a favorable reply, I can only add, May our infinitely Gracious God, in Christ Jesus a thousand fold increase your capabilities, and multiply by myriads your blessings.

"With the same mail I send you a couple of our *first* Report, and the *first* Wallachian Tract.

"I remain, dear sir, yours truly in gospel bonds,

"F. G. KLEINHENN.

It may well be asked: Who can read the preceding "Appeal" without having his heart moved? Here are four millions of superstitious, benighted people in the Danubian Principalities, who call themselves by the name of Christ, that need the Gospel almost as much as the heathens and Mohammedans. They are in a manner prepared for it, for they have a *heart* and a *conscience;* there is a foundation on which we may build. The population of those Principalities is about as great as that of Belgium. And perhaps there is as much true religion in them as there was in Belgium in 1836, when we first visited that country. And now after a lapse of only twenty-five years of prayer and effort, there are, in Belgium, fifteen evangelical ministers, five evangelists, more than thirty churches, chapels, and places of preaching, ten colporteurs, sixteen pious school-teachers, and ten thousand Protestants connected with the "Free Synod" which embraces all the churches, minsters, evangelists, etc.

Who, of our many readers, feel disposed to help the "infantile" Tract Society at Bucharest to publish some of those good books of which Mr. Kleinhenn speaks? If there be any such, let them send their contributions to us, and we promise that they shall go, without unnecessary delay, through the hands of Mr. Becker, at Hamburg, to their destination in Bucharest. May the Savior incline the hearts of some of His followers to listen to this simple and touching "Appeal."

RELIGIOUS MOVEMENTS AMONG THE GREEKS OF MACEDONIA.

Many of our readers may remember having seen in this city a young Greek, Mr. Michael D. Kalopothakes, who spent several years in this country, perfecting himself in the study of Theology and Medicine. On his return to his native land, he established at Athens a very valuable

newspaper, "*The Star of the East*" as it is called, of which we may have more to say on some future occasion. Acting as agent for the British and Foreign Bible Society, he lately visited Macedonia, to see to what extent the Holy Scriptures had been distributed among the natives. He has published some interesting statements respecting this tour, in his journal, from which we translate some extracts:

"We found that a considerable number of copies of the New Testament had been distributed among the inhabitants of Cassandra, but that most, if not all of them, had been destroyed by order of the patriarch of Constantinople. The peninsula of Cassandra comprises twelve villages, inhabited exclusively by Greeks of the Eastern faith. Politically it is subject to the Pasha of Thessalonica; ecclesiastically, to a bishop of its own, who is under the control of the metropolitan of Thessalonica. With the exception of the representative of the Pasha, and a few custom-house officers, there are no Turks at Cassandra. The seat of the Pasha's lieutenant, (who is the governor of the peninsula), is at Balta, where is also the episcopal see. In each village, however, there is a Greek supervisor to receive the complaints of the citizens, if we rightly understood our informants.

"Within the past six years, two religious movements have occurred in Cassandra. The first, in 1854 or 1855, was the result of the unchristian conduct of the bishop of Cassandra, which compelled some of the most respectable and virtuous inhabitants of various villages to abandon the Eastern Church, and to seek a preacher from the Protestant Missionaries residing at Thessalonica, and belonging to the established Church of Scotland. The second, last year, arose from the insatiable avarice of the supervisor of Balta, and the unsatisfactory economical condition of those that set it on foot. They hoped that by this means, they would be able to escape the persecution of their creditors. This movement, therefore, had a private and political character, rather than a religious one; the bishop of Cassandra did everything in his power to prevent its spread, but in vain.

"The result of the former movement was the mission, in the first instance, of two Greeks to preach the Gospel to the families thus detached from the Eastern Church, and afterwards of two young Germans, whom we found at Balta, occupied in acquiring the Greek language, in order to become qualified to engage in ministerial labors. The result of the latter, was the separation of many families, and in one of the villages, Athetos, of an entire parish, (over two-thirds of the inhabitants,) with its priest, from the Eastern Church, and their union with the Catholics of Thessalonica. The latter, profiting by circumstances, had at once sent priests to Cassandra, who visited the villages, promising French protection to all who merely recognized the Pope as head of the Church, and drew after them all those disaffected either towards supervisors, or the bishop, or the Turkish authorities themselves, whose oppression they believed that they would escape by becoming Catholics!

"With one of these priests we had a tolerably long discussion, in the presence of some of their young proselytes, especially on those topics respecting which the Papal Church boasts her superiority; as e. g. on the question whether the Papal Church is the mother Church of Christendom, on the supremacy of the Pope, the celibacy of the clergy, the publication and sale of indulgences, and the preventing of the circulation of the Holy Scriptures. We showed this good priest that although the inquiry, which of the Churches was first founded by the apostles, has no importance, still the Church of Jerusalem in the first place, and those in Macedonia and Achaia next, have precedence in this respect; for while the apostle Paul was writing to the few

Christians residing at Rome, there were organized Churches in Corinth, Thessalonica, Ephesus, and elsewhere."

In the course of his discussion, Mr. K., tells us that he replied to each of the other points in succession, showing that the "Power of the keys" was given equally to all the apostles; that the celibacy of the clergy is stigmatized by St. Paul expressly, as "Apostacy from the faith," etc. The controversy seems to have been carried on with marked ability.

"Afterwards our conversation turned to many other subjects, respecting which our good Jesuit, not being able to sustain his allegations, confessed that he was not ready at that time for such a discussion, but said that if we would remain a few days, he would bring us citations, not only from the New Testament, but also *from Chrysostom* himself, in confirmation of what he said! From the discomfited priest, Mr. Kalopothakes turned to the others, and expressed his sorrow, that 'So many Greeks had forsaken their own religion based on the Gospel, and had joined another which had ever manifested itself hostile to the Greeks, systematically persecuting the Truth as it is in Jesus, binding the consciences of men, and leading them in herds to destruction;—especially since they had joined the Papal Church, not from conviction, but from passion and worldly interest."

ITALY.

The following letter from the Rev. Dr. Revel contains the latest intelligence which we have received from Florence, and will be read with interest.

"Florence, January 22d, 1861.

"Dear Brother:—I received with much gratitude your good letter of the 18th of December last, and the copy of that of Rev. Mr. Hovey with the draft for $190, of which $150 were for the colporteurs, and $40 to assist one of our theological students. I take the liberty of transmitting the enclosed few lines addressed to Mr. Hovey, which you will have the goodness to forward to him, if you think proper. I am under special obligations to you for all the efforts you feel yourself called to make in order to excite the active and the generous sympathy of the friends of the Gospel in the United States, in favor of this work of Italian evangelization, so wonderfully prepared by the Lord, contrary to all human forsight. I hope that the friends of the Lord in the British Isles, and the United States, will succeed in combining their efforts with ours, so as to accomplish a work whose foundation shall be clear, sure and biblical, and shall have a *future*. For if the Lord permit us to-day to labor with a great degree of liberty, and in comparative peace, in the extension of His Kingdom in this Peninsula, to-morrow, perhaps, the storms will descend on us, and if the spiritual edifice has not been founded on a rock, and built of incombustible materials, the fire of affliction will destroy the whole superstructure.

"I am happy to be able to say that our stations for evangelization in Tuscany seem to be sensibly developing and consolidating. We can scarcely rejoice without trembling, after our many painful experiences, and on account of the short space of time—about a year,—during which it has been possible to preach the Gospel freely in this country. Nevertheless, at *Leghorn*, where we have a settled minister, the meetings are very full, and are continually increasing in attendance. The

congregation exceeds 200. We had great difficulty in finding a room, which has now become too small for us, and the occupancy of which would even soon be denied us. We consequently decided to buy a piece of ground, well situated in the centre of the city, on which there is a shed which we are having transformed into a modest but convenient chapel, decent, well ventilated, and lighted; it can be arranged to contain, if need be, 350 to 400 worshippers.

"At *Pisa* we have also stationed, since the commencement of this year, a minister who has 60 regular hearers, and they are also increasing in number. There are many young people with whom special meetings are held; these are workmen. But the pastor hopes also to establish intercourse with the students of the University where he is attending lectures. He succeeded in opening at once an elementary school with a young Tuscan teacher, who went through his preparatory course at our normal school at La Tour, and a Sunday-school, which does good to parents as well as children.

"At *Florence*, also, our congregation grows. It varies from 80 to 120, with about 60 communicants. We have a school for boys, and one for girls, with 35 scholars, a Sunday-school, and a Christian Union for the young. Our Theological students give us satisfaction. They are regular, they labor, and endeavor to render themselves useful in the work.

"Be pleased, honored and dear brother, to continue to us the assistance of your prayers and liberality. Receive the most affectionate salutations of your devoted and obliged,

"J. P. Revel."

We subjoin the letter which Dr. Revel has sent to the Sabbath School of the Rev. Mr. Hovey, at Cold Water, Michigan. Are there not many Sunday Schools that might do, if not as much, yet something of the same nature, to promote the Kingdom of God in Italy?

"Florence, January 21st, 1861.

"Rev. Horace Hovey, Cold Water, Michigan:

"My Dear Brother:

"It was with more than ordinary joy that I received a copy of the letter which you wrote, under date of December 10th, 1860, to our common friend, the Rev. A. E. Campbell, D. D., of New York. The determination of those dear children of your 'Self Denial Society' to unite in paying a colporteur to go and disseminate the Bible amid the Sicilian people, so lively, and yet so ignorant and superstitious, has deeply touched me. You know I had asked for a young man to go and sell the Bible at Palermo. Instead of *one* young man there came to me *three* brothers or cousins, who were not willing to be separated from each other. To pay one of them I had already received some money from a Sunday School in northern New Jersey. For a second, a sum came from the north of Sweden at the very moment when I was putting my colporteurs on board the vessel. As a fourth young man, a relative of these three, was already in the island of Sardinia, I sent two colporteurs to Sicily, and one went to meet his relative in Sardinia, and both will sell the Bible in that island. Be so good as to ask our little friends in your Sunday School to let me know whether they prefer to apply their gift to complete the salary of the second young man who is in Sicily, or whether they wish to appropriate it to one of the two who are engaged in selling and in making known the Word of God in the island of Sardinia. According to their decision, I will communicate extracts from

the reports that I shall receive from one or the other of these two islands, which are now equally under the sceptre of Victor Emanuel, first king of Italy. I have no news, as yet, from our four colporteurs, except that they have reached their destination. I know, however, that the people are very desirous of knowing that book, so extraordinary in its character that the priests forbid them to read it, 'because,' say they, 'it contains poison; for the Protestants have inserted it, by falsifying the Bible which the holy mother, the Catholic, Apostolic, Roman Church has declared to be genuine.' Unfortunately, there are few persons who know how to read. The last statistics from Sardinia establish the fact that there are scarcely five persons in a hundred among the inhabitants who know how to read and sign their names. You see, therefore, how beautiful and needful a work of Christian charity our young friends of Cold Water are undertaking, when they spread the Bible among those poor ignorant people. For it is a remarkable circumstance that those who become acquainted with the pure Gospel Truth, desire also to learn to read that Truth for themselves in the Bible. Here at Florence we have begun within a few Sabbaths, a *Sunday School*. The children learn their verses well, and the parent who does not know how to read, tries with his children to spell out the words of eternal life.

"Receive, honored and dear brother, the thanks and the assurance of most cordial affection, for yourself and for your dear children, of your wholly devoted brother in the Lord Jesus Christ,

"J. P. REVEL."

THE FRENCH CANADIAN MISSIONARY SOCIETY.

This Society was founded at Montreal in 1839, upon a Catholic, or United Evangelical basis, and is under the direction of a committee composed of ministers and members of various denominations. The object is the evangelization of the French Canadian Romanists, numbering nearly a million of persons, who have long been kept in a state of the greatest ignorance, poverty, and superstition, under the yoke of a numerous and wealthy priesthood.

The Romish ecclesiastics have vast resources;—a large portion of the property of Canada East is controlled by them, and their numerous corporations are empowered to hold land in Mortmain to an extent almost unlimited, thus at once hindering the progress and endangering the liberties of the country.

Owing to the state of political parties in Canada, the Romish Bishops have long held the balance of power, and have asked and obtained large annual grants from the Legislature, which are employed for the advancement of Romanism with its soul-destroying errors, and all the social and political mischiefs it brings in its train. The Jesuits and other orders are putting forth the most zealous efforts to control education, to influence legislation, and in every way they can to retard the progress of the country. They have succeeded to a great extent in depriving the people both of intelligence and capital. The wealth which might be spent in producing the comforts of life, and in extending the domain of commerce, is sunk in unproductive convents and nunneries. They thus inflict a double injury upon Protestants,—they keep their people in such a state of ignorance and poverty that they are unable to pay their share of the public revenue, and at the same time withdraw vast sums from the common treasury, to be sunk in their unproductive institutions.

The main object which the God of nations had in transferring Canada from Roman Catholic France to Protestant Britain was, that the foundation of that new

empire, with its future millions of inhabitants, might be laid in accordance with Gospel truth as well as the constitutional liberty emanating from Great Britain. Had this been properly realised, how different would have been the spiritual and social condition of the French Canadian people! A large and increasing commerce is carried on between Britain and Canada. The value of imports and exports increased from some $5,000,000 in 1800 to $75,000,000 in 1856; and about three-fourths of the goods imported into Canada in the year 1856, amounting to some $40,000,000, were from Great Britain, and in proportion as Protestantism increases, the national wealth and prosperity will increase, and the domain of commerce be extended.

The French Canadian Missionary Society seeks to accomplish its end—that of converting Romanists—by the following means:—

1. The circulation of the Scriptures and religious tracts, many thousands of which have been spread among the people by colporteurs and catechists.

2. Preaching of the Gospel by ministers and evangelists. There are several stations where the Gospel is regularly preached; in the district of Belle Rivière, 369 French Canadians are under regular Gospel ministration, where twenty years before there was not a single French Protestant. Several churches have been formed, embracing those led to renounce the errors of Rome. They have adopted a constitution similar to the union of the Evangelical Churches of France, with which body they have affiliated themselves. This step was altogether a spontaneous act, as the Society does not interfere in any way with their free action in the matter of church organization.

The only object of the Society is to make the French Canadians acquainted with the Gospel of Christ, assured that for the rest we may safely leave them and their pastors to the guidance of the Head of the Church, and to the teachings of the Holy Spirit.

3. The education of the young of both sexes at Missionary Institutes. There are some thirty Missionaries of different classes laboring between Ottawa and Quebec.

Over 1200 Romanists have embraced Protestantism through the efforts of this Society. About 900 young persons have received a good secular and religious education, who with scarcely an exception become Protestants, and who, mingling with the people, are diffusing an Evangelical influence among their countrymen, and are often instrumental in the conversion of relatives and others. During the year 1859, 156 attended the Missionary School at Pointe aux Trembles, and 80 at two other schools,—in all 236 under training in a single year; and many parents are anxious to send their children, but through want of funds they cannot be received.

A young friar left the School of the Christian Brothers, and came to the Missionary Institute last summer. Another converted friar is now a colporteur. The pupils at Pointe aux Trembles hold a boys' prayer-meeting, at which they pray most fervently for their own conversion, and for the conversion of their countrymen. Three-fourths of the colporteurs are Canadian converts, and several young men are studying for the ministry; so that it is hoped soon to have the whole work of evangelization carried on by a native agency, who have readier access to the people than Missionaries from Europe.

THE SOCIETY'S WORK IN OUR OWN COUNTRY.

As all our Missionaries send their reports to us from month to month, our readers are not to expect from each of them new and striking cases of

conversions to Christ—or from Romanism to Protestantism, any more than they are to expect the same things from any pastor in the land. Yet every month furnishes its own history ; and there is scarcely a report from any one of our Missionaries that does not present some facts that are cheering, and that stimulate us to go forward in our good work. The following statements, taken from the reports, we think cannot fail in interesting our readers.

A Missionary in one of the large cities of the west, writes as follows :

"Some few months ago, I mentioned in one of my letters to you, that I was glad the Lord had called me into this glorious work, and that I hoped the day would not be far distant when I could look on with joy unspeakable at His work in the hearts and consciences of my fellow-countrymen. To-day I can say with Simeon of old, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' To be sure, I have not seen all the Irish Romanists in our city brought to a knowledge of the truth as yet; but thank God, I have seen twenty-two of the most obdurate and prejudiced that I ever met with in this city, out on Sabbath last, to hear the Word of the Lord preached in its purity. I asked them, as we left the church, what they thought of the sermon ; they told me that they 'liked it first-rate,' and asked me if such doctrines were always preached in Protestant churches, (the subject was the all sufficient mediation of Christ) : I told them yes, and they seemed much surprised.

"My industrial schools have been denounced, still they are well attended ; and in one of them, which contains sixty-two girls, there is but one Protestant ; all the rest are Romanists.

"This month I have visited one hundred and ninety Roman Catholic families, prayed with ninety-five, lent out seven Irish Bibles, induced eighteen Roman Catholic children to attend Sunday school, and thirty-one Roman Catholic adults to attend Protestant worship."

A female Missionary at the West, whose reports always cheer us, writes :

"A woman we had once known, sent for us to visit her. Found her very sick, and suffering for the very necessaries of life. The poorest and hardest kind of a mattrass, a bolster filled with shavings, without sheet, pillow-case, comforter or bedquilt, constituted her bed ; and this was the only place of lodging for four. My sympathies were aroused ; and as they were Catholics, we went to their Priest for temporal aid. He said, 'he knew her bed was very poor and uncomfortable, and must try to provide better.' We then went to the sisters, for little comforts for the invalid ; they, too, promised to assist, but neither was heard from more. We then went among our own, and obtained things to make her comfortable, and as she said 'happy, and in heaven.' Visited her daily, but soon discovered that want and exposure had so riveted her disease, that there was no help or hope for a restoration. We would give her nourishment and medicine, then read and pray with her, the father and two little girls kneeling with us ; and she would often exclaim, 'God love you,' 'God bless you,' 'I am so lonesome without you,' &c., amid sobs and tears of the little ones. We called almost daily, till one morning we opened the door, and saw her body dressed for the grave, for the spirit had gone to Him who gave it, and as we approached to gaze on those still features, there was such a pleas-

ant smile over the whole countenance, that to us death was disrobed of its terrors, and we could but hope she was where sorrow, penury and want would reach her no more.

'This has been a very interesting month to us; but many things that we have seen and heard, detailed to you, would not convey the reality, or our feelings at the time. Our own health and strength has been unusually taxed; but we hope to get our efforts more concentrated, but still feel willing to spend and be spent, if we can in any way be instrumental in ameliorating the condition of others, either spiritually or temporally."

A Missionary in one of the cities of the State of New York, gives the following statement.

"In my labors of the month past, I have had access to a great number of Romanists, in our Alms House, and other parts of the city, particularly at the Alms House, where there are between four and five hundred persons, the great majority of whom are Romanists. I have for years past visited that institution every Sabbath morning, distributed Tracts, and copies of the Scriptures among them, conducted a Sabbath-school for their children, and preached the Gospel to all that would hear me. Through these means many have been taught the way of salvation, and have carried away with them to different parts of our country, Bibles and Tracts, and some of them good impressions made upon their minds, concerning the only true way of salvation, through Christ alone.

"Our Industrial School here is doing a good work. It is conducted by excellent managers and teachers. It seems lately to have taken a deeper hold upon the public mind, judging from the recent donations sent to it, so that now the managers can feed, clothe, and teach a goodly number of the poor destitute children of our city.

"Our mission Sabbath Schools are also doing well. My audiences, in general, are gathered in from the lanes and high-ways, where they have been in the habit of spending their time on Sabbaths, in idleness and dissipation."

A Missionary in one of the large cities of Missouri, among other interesting details of his labors, thus speaks of the Schools:

"Our four Industrial Schools, which I am called every Saturday to look after, are going along prosperously. Located at convenient places where we can direct poor little girls, and latterly some boys, from any part of the city.

"My own work has been regarded as more among the adult Irish Romanists; still I feel greatly the importance of the schools in connection with that work."

Our French Missionary, laboring among the Canadian French in the northern part of Vermont, reports that during the month past his labors have been very arduous; that the sickness among the people has been great, and death frequent; that numbers have welcomed his visits with pleasure; and in one or two cases at least, he hopes that the individuals found peace to their souls, through the precious name of Christ.

One of the Secretaries had the pleasure of spending the second Sabbath in Chicago, and addressing the French congregation there, gathered

under the labors of the Rev. M. Beaubien. At the close of the address he requested all those present who thought they had found the Savior precious to their souls, and who wished to be united in a church, to rise—about fifty persons rose. They, in the course of a few weeks, expect to be organized into a church and be connected with the Presbytery.

ANOTHER Missionary in the same State, laboring among the French, is also greatly encouraged in his work. He says the people are much interested about their salvation, and everything looks well for the future.

Our Italian Missionary in this city is greatly encouraged in his work. His meetings on the Sabbath are very interesting, and an increasing interest is manifested among the children in the Sabbath-school.

We have received a most interesting communication from a correspondent in the State of Maine, from which it appears that at least fifty families in one of the towns of that State who were formerly Romanists, have become Protestants, and are now asking that some one may come among them and preach to them the way of salvation through a crucified and risen Savior.

MISSIONARY INTELLIGENCE.

To the mind of an intelligent Christian, who desires to keep abreast of the religious movement of the age, nothing is more interesting than to take frequent surveys of the entire world, and inform himself of the planting and the growth of Christianity and Christian institutions in places so numerous and so widely scattered over all the earth. Within seventy-five years, an immense progress has been made; even within fifty years, and less, Christian missions have been commenced under good auspices at very many different points, in all the continents, and the islands of the oceans,—among the Heathen, the Mohammedans, the Romanists, the Jews. What a glorious beginning has been effected! The era of Christian Missions and Prayer has commenced! We wish we could give every month an extended view of the whole; but this is impossible. We can only take notice of a few sections of the grand movement in each number of the CHRISTIAN WORLD.

THE TURKISH EMPIRE.

Mr. Trowbridge, an American Missionary at Erzeroum speaking of the "Plain of Pasin," and its forty or fifty Armenian villages, says: "The impression on my mind by my recent tour is that, humanly speaking, only proper labor is needed to bring all those villages under the quickening influence of the living truth. Good native helpers are needed, who will go with the Testament in hand, from village to village, and from house to house, declaring the Story of the Cross." "Our work," he adds, "on the whole, is encouraging. I have no doubt as to the ultimate results of our labors in this part of Turkey."

Mr. Van Lannep, writing from Tocat, says: "Six persons, mostly young men, have just been admitted to the Church, and there are some very promising candidates. The Holy Spirit is in our midst, I trust, and this in answer to prayer."

The Rev. Mr. Schauffler, writing from Constantinople in Jan., (1861,) gives an interesting account of the arrival of a converted Mohammedan family of Cæsarea, whose case has excited no little interest for some three or four years. They have sought protection in the Turkish Capital, where alone, we apprehend, safety can be found. Mr. S. says there are many among the Turks who are secretly inquiring after the truth.

Mr. Ladd, of Smyrna, gives a most interesting account of the happy death of a young man of much promise, who was a member of the church in that city, and of the impression it made on his Armenian friends and acquaintances; and says that a more liberal feeling among that people is springing up. Their prejudices against Protestants and Protestantism are evidently diminishing. He also says that a remarkable religious movement is going forward among the European and American residents in that city. It would seem that meetings of great interest are held among them, for he thinks that none similar "have been known in Smyrna since the days of Polycarp."

Dr. West gives interesting details of access to Armenians and Moslems at Sivas, in the heart of Asia Minor, through his medical profession: "My Bible class is thorough in the Turkish language, and I frequently have strangers attending it, and sometimes Turks. I can see the Gospel light is constantly spreading."

The good work goes on in Marash. Fifty-two persons were, not long since, examined for admission to the Church, of whom sixteen were admitted; many of the others giving good evidence of conversion; but, in accordance with the usage of the missionaries, their reception was deferred. Two exploring missionaries had brought back interesting reports touching the willingness of the people to hear the Gospel.

In Bulgaria, the Missionaries of the American Methodist Episcopal Church are doing a good work of preparation,—not, however, without encountering trials.

AFRICA.

Greater interest than ever before is beginning to be felt in behalf of Africa and her children. Successful efforts are making to explore her rivers, and to push the work of discovery into the very heart of her vast domains, both north and south, both east and west. It will not be long till the climate, the productions, the people, their languages, customs and religions, will be far better understood than at present. The Rev. E. P. Rogers, a native of Africa, and Missionary from the American Missionary Association, who has lately been sent to Africa, writing from Freetown, in Sierra Leone, says: "Why is it that there is so great an interest felt for Africa at present?—and why is that interest increasing on the part of both white and colored people? Some attribute it to one thing, and some to another; but the true answer is: God is about to visit and redeem this people. I believe the

glorious day is not distant when those very portions of Africa which have been plundered of her children, shall become vocal with the praise of the Savior's name ; so that where cruelties have been enacted and sin abounded, grace will much more abound." Mr. Rogers has gone out to labor in the Yoruba country. His companions on the voyage, (the Rev. Mr. and Mrs. Hinman,) have gone out to join the Mendi Mission.

The missionary work in Liberia seems to be steadily advancing under the ample protection of the government, which is one that may well compare with any in the countries that boast of a more ancient civilization. The churches of all the denominations — Presbyterian, Methodist, Episcopalian, Baptist—seem to be in a good condition.

We believe there is a *daily prayer-meeting* held at Corisco, which is many degrees southward from Liberia. The newly founded church of that place has contributed the sum of $108 to purposes of benevolence, besides $66 to the erection of the new church in the neighborhood.

INDIA.

The work of God goes steadily forward in many parts of India, but more rapidly, we are informed, where earlier Christian effort had prepared the way,—for instance in the extreme southern end of the peninsula.

Five new churches have been formed recently in the Valley of the Godavery, by the Mahratta Missionaries of the American Board. Mr. Mitchell, of the Scotch Free Church at Poonah, has visited Ahmednugger, and writes, urging the carrying out of the American system of Evangelization in the villages around Poonah.

CEYLON.

A special work of Grace has been going forward in the Batticotta Training School, as well as in the Female Boarding-school at Oodooville.

CHINA.

The Rev. Mr. Rankin, who has been called to bury a third child in Ningpo, and whose wife has been extremely ill, writes that "a renewed interest in religion had manifested itself in the boys' school in that place, and also among the people at Yuyiao, one of the out-stations of that Mission.

At Canton, the General Assembly of the Presbyterian Church (O. S.), has four missionaries and their wives who are laboring, with encouraging hopes, in several ways to make known the Gospel. "The last year was one of great external advancement, so that the mission was never more favorably circumstanced for the prosecution of evangelizing labors among this people than it is now."

SIAM.

Rev. Mr. Mattoon, in a late letter, says, "I see an improvement not only in the members, but also in the attention of those who come to our regular Sabbath services."

SANDWICH ISLANDS.

Two important steps have been taken within the last few months by the missionaries in those islands. One is the formation of the Presbytery of Maui and Molokai, containing seven ordained ministers, and five licentiates, and two candidates not yet licensed ; the other is the organization of an Association in the islands of Hilo and Hawaii. The

proceedings in both were carried on in the Hawaiian language. This movement will give much satisfaction to the friends and supporters of the American Board, inasmuch as it will give greater stability to the churches in those islands. At the date of the latest intelligence from the islands, the good work of the Spirit was still going forward in several places.

MISSIONS AMONG THE INDIANS.

The General Assembly of the Presbyterian Church has lost an excellent female member of the Creek Mission,—a Miss McKean, who had labored for several years as a teacher, and whose death was a very happy one. The Rev. Mr. Lilley, one of the missionaries, writes that "he is cheered by evidence of the Spirit's presence in his labors in both departments of his missionary work. Much suffering prevails in portions of the Choctaw and Seminole countries, from the scarcity of provisions, consequent upon last summer's drought."

NEW GRANADA.

The death of the Rev. Mr. Sharp is a great loss to the Mission at Bogota, for his knowledge of the Spanish language, and of the manners of the people, was beginning to render him exceedingly useful in that field.

RIO DE JANEIRO.

The Rev. Messrs. Blackford and Simonton are prosecuting the study of the Portuguese language, and beginning to make some short tours into the country for the purpose of distributing the sacred Scriptures. They are much encouraged with their prospects of usefulness.

WESLEYAN MISSIONARY SOCIETY OF CANADA.

This excellent Society held its 35th Annual meeting in Montrea . Three services, essentially the same, were conducted at three different localities in the city, in the month of February.

This society has established several Missions. 1. That among the Indians, which embraces 20 stations and 20 missionaries. 2. The Foreign Mission in Vancouver's Island and British Columbia, which has several missionaries of whom we spoke in the February number of the THE CHRISTIAN WORLD. 3. A Mission in the country around Hudson's Bay and Lakes Huron and Superior, embracing 19 stations, and employing 16 regular missionaries. 4. Five Missions among the French of Canada-East. 5. One German Mission, in Upper Canada, under the care of the Rev. Dr. Freshman, formerly a Jewish Rabbi at Quebec. 6. And lastly, it sustains 106 Home missionaries for the benefit of the colonists and poor foreigners settled in Canada. In addition to this the Society has 22 Schools for the instruction of the Indians, and two Industrial Schools. Including teachers, interpreters, etc., the Society has 142 Missions, 241 Agents that receive salaries, and 18,610 members of the churches which it has at these various missionary stations, of whom 1,190 are Indians.

The receipts of the Society last year were $63,814. But this sum comprises £2,000 sterling received as a grant from the Mother Society in England. This noble Society is doing a great work, but is not alone in the British Possessions in North America, for the Episcopalians, the Presbyterians of various branches, and Baptists, are all engaged in the same great work in that vast field, which now contains a population of between four and five millions.

NEWS OF THE CHURCHES.

The few pages in *The Christian World*, consecrated to "News from the Churches," will be filled for the most part with intelligence relating to the progress of Christ's Kingdom in Protestant lands. Of course only a condensed résumé, or summary, is all that we can give every month.

THE BRITISH ISLES.

We have pleasure in recording that the aroused, intelligent and persistent zeal of Christians in England, Wales, Scotland, and Ireland, is constantly producing happy fruits. The work of the Lord is advancing, especially in the large cities and towns. The visiting of the laboring people in their houses, the lending or the giving to them the Word of God, the holding of meetings among them for kindly exhortation, exposition of the Sacred Scriptures, and prayer, are exerting a most happy influence. A portion of this labor is performed by ladies, whose perseverance, prudence, kindness, and sincere and humble piety, are beyond all praise. The success which has attended the efforts of earnest Christians in London, Edinburgh, Glasgow, and other large cities, to save fallen women, is in the highest degree encouraging.

We are happy to see that the attention of Christian philanthropists is beginning to be called to the subject of *Intemperance*, the most dreadful evil in the British Isles. It is positively frightful to think that the annual revenue of England now exceeds the sum of £70,000,000, or $350,000,000, and that two-sevenths of this revenue are derived from a duty on intoxicating drinks! What is deplorable is to see that the government really pursues such a course as to encourage and extend this enormous evil, because the consumption of intoxicating liquors helps to furnish a revenue to the State! It is now estimated that this consumption costs the people £60,000,000, or nearly $300,000,000 per annum! To what an awful destruction of soul and body all this must lead!

There are in the city of London, 10,256 public houses. There are forty-nine places of worship in the district of Marylebone, and yet it is estimated that the number of men, women and children, that frequent the "public houses," and "night houses," (so called, because open all night) every Sabbath night, is greater than the number of the attendants at these forty-nine churches and places of worship

But we may well suppose that there is too much religious zeal in the Churches of London, to allow this state of things to be much longer unlooked-after. The "City Mission" first appointed a Missionary to labor among the "public houses" of the parish of Marylebone; after which, they appointed one for St. Pancra's parish. And now it is proposed to appoint eighteen more. It has been found by experience that suitable men can do much by visiting these houses, and properly dealing with the proprietors and frequenters. Certainly this work must require peculiar qualifications, but Christian zeal ought to be able to cope with every form of wretchedness and wrong-doing, which this world presents.

FRANCE.

The Protestant societies in France (and the same is true of Belgium) are prosecuting their work quietly and steadily, and with much encouragement. The divergence of doctrines in the Reformed Church is becoming more and more an effective reality, as our readers will learn from Dr. McClintock's letter, in the earlier pages of this number of the CHRISTIAN WORLD. It is a sad conflict to be waged in presence of a common enemy, but an unavoidable one. France is full of agitation. The Romish Hierarchy stand up for the unfortunate Chief of their Church, and do not fail to express with a loud voice, not only their profound sympathy with the Roman Pontiff in his troubles, but to denounce, in an indirect manner, for the most part, the rough treatment which he has received from the successor of Charlemagne in these times. But they have been compelled to learn that in this war there are blows to receive as well as give. The Jesuits in France, though respectable in numbers, wealth, and learning, have found their match in the writers (MM. About, La Guerronière, Cayla, and others,) who surround the Imperial throne. The question of a separation of the Roman Catholic Church in France from the See of Rome has been somewhat agitated; but nothing of the sort will be done. Louis Napoleon is not another Henry VIII.; nor is the religious state of France of this day at all like that of England three hundred years ago. In the sixteenth century, questions of religious doctrine and discipline engrossed all minds in England, and the people had long been despotically governed by the Hierarchy of Rome. In France, in the nineteenth century, on the contrary, worldly interests absorb the minds of the people, and the great majority of all classes are *indifferent* to religion in any form.

It is not to be disguised that the Pope and the French clergy are now deadly enemies to Louis Napoleon;—a fact which *he* understands perfectly. The two "Allocutions" of His Holiness in December last—one addressed to the "Congregation" of Cardinals, and the other to two hundred volunteers, show that Pio Nono entertains not a spark of gratitude towards the French Emperor, although if it were not for French bayonets he could not stay in Rome twenty-four hours.—M. Rénan and his clique are striving still, by means of their *Revue Germanique*, and pamphlets and books, to diffuse in France their Pantheistic and Anti-Christian opinions; but they have little success. They teach a religion that has neither positive doctrines nor an external worship. It deserves not the name of a *religion;* it is scarcely a *religiosity.*

SWITZERLAND.

There is an excellent little society in Geneva, whose object is to do good among the "*Dispersed Protestants.*" An agent of that Society, M. Marchand, has been making some very interesting tours in the High Alps in France, immediately South of Savoy, in the cold and stormy region, where winter reigns seven months in the year—which was the scene of Felix Neff's apostolic efforts, and where he wore out his life in toils too great for his physical constitution. M. Marchand found hundreds of people in the hamlets of the deep valleys and mountain-sides, who still

retain some knowledge of the old faith of their ancestors, and who remember the fervent preachings of Felix Neff. He found much to encourage and cheer him among these poor, simple-hearted people, the descendants, without doubt, of the *French Vaudois*, or the Waldenses in the French sides of the Alps. It is well known that that wonderful people were numerous on both sides of that range of mountains, and that their churches were destroyed, and their pastors killed or driven into exile, by Francis I., and his infamous successors on the French side.

A Female Missionary. A young English lady, (daughter of a deceased officer,) who was born and brought up in Canada, but who was sent to a boarding school at Geneva for her health, has been laboring much for the benefit of the many Italians that are *employed* on the railroads that are making in the valley of the Léman. During three years she has distributed among these people many copies of the Scriptures and religious tracts in the Italtan language, and has succeeded in getting considerable numbers of them to attend public meetings, established for their benefit, at different places. Great good, we doubt not, will result from these efforts, so unpretendingly and prayerfully made by this young person, who has for years known what it is to be an orphan.

GERMANY.

A good deal has been said in Germany the last two or three months about two men,—both remarkable, but in very different ways—who were "bosom-friends," as far as such words can be applied to men in such different positions in life, whom death has recently removed. One was Frederick William IV., King of Prussia; the other, Chevalier Bunsen. Both were good specimens of the real "Teutonic man." The round ruddy face, the blue eye, the light hair, the robust and compact form of medium height, the quick temper, the genial humor, the ardent love of knowledge and of good men, were common to both. Honest and well-intentioned, rather than wise and prudent, generous and affectionate, they were esteemed greatly by all who knew them. Both were not always well understood by men who were not familiar with them. Like all impulsive men, they were not always consistent. Nevertheless they were good men, and sincerely interested in the progress of true religion in the world. To an American gentleman, the King wrote more than once, and always on religious subjects. In one of these letters he says: "You may rest assured that there is nothing which concerns the Kingdom of Christ that does not interest me." Several able and interesting sketches of his life and death have appeared in Germany and England, which fully vindicate his memory against scurrilous attacks made in both countries years ago, and repeated in the United States, by disaffected Germans and disappointed politicians. Among the papers of his Majesty there was found, after his death, an affecting note, written in 1854, during a spell of sickness, and intended for his dear "Elise," as he was in the habit of calling his wife, for whom he ever cherished the warmest affection. In that note he directed where his body should be interred (in the Church of Peace, Potsdam,) and that on the

tomb should be inscribed: "Here rests in God his Saviour, in hope of a blessed resurrection and a merciful judgment, founded alone on the merits of Jesus Christ, our most Holy Redeemer and only Life, the late," etc., etc.

Chevalier Bunsen, although his theological views were by no means always clear, also died in a confident faith in the true divinity of Jesus Christ and the efficacy of His blood and righteousness. Well does M. De Pressense say: "*To love God in Christ is everything; the rest is nothing.*"

SPAIN.

We have most interesting accounts of the Spanish persecuted ones. Signor Matamoros has been brought from Barcelona to Granada to be tried. Through the liberality of friends in England and on the Continent, he was enabled to make the journey with a good degree of comfort, feeble as he was, by bearing the expenses, on the steamer and railway, of the two policemen who guarded him! Several of those who were in prison at Granada have been liberated, but Signor Alhama has not been so fortunate. He and Matamoros may have to suffer a long imprisonment, if nothing worse. The movement made in England to enlist the sympathy and influence of the British Government has done good in Spain, it is said. There are many friends of religious liberty in that country. Able counsel will be employed to defend Alhama and Matamoros. Great good will come out of this affair. Satan is cunning enough, but not always wise.

ITALY.

Thus far the good work in Italy advances well. It is a great thing that there are so many copies of the Word of God distributed every week. To be sure, it is only a beginning that has been made, and that only in the large cities. When shall the Gospel in its primitive purity be heard by the dwellers in "Calabria," in the "Abruzzi," in the "Marches," in the mountains in Sicily and Sardinia, as it is now heard, and for ages has been heard in the valleys of the Waldenses in Piedmont? O when shall that day come? *Let us hope, pray, and give.* Now is the time. The door is open; the Savior has opened it, and no man can shut it without His permission. We have read with great interest the account which the Rev. Ridley Herschell, of London, gave to a circle of select friends in that city, upon his return from a visit to Florence; but we have no room for even a brief statement.

JAMAICA.

The good work goes on in Jamaica, and British Christians are becoming greatly interested in it. The Missionaries of *The American Missionary Association* are actively engaged in it. They are good and reliable men, and with God's blessing will be extensively useful. The guidance of such a work demands, as far as man has anything to do with it, as much discretion and prudence as zeal and piety.

POLAND.

The work of our Baptist Brethren is greatly prosperous on the Continent of Europe. Their missionaries are preaching the Gospel in Denmark, Sweden, Germany, France, Switzerland, Hungary, Lithuania, and Poland. In the three first named

countries, their missions have already assumed very considerable dimensions; whilst in the others a good beginning has been made. We are particularly interested in the labors of the Rev. Mr. Alf, in Poland. At Kukaoki, Kehu, and Adamow, his preaching has been heard with delight, and the blessing of the Lord has manifestly rested on his labors; at the last-named place he has baptized quite a number of converts. And what is exceedingly important, the Government seems not disposed to oppose his labors. As the modern kingdom of Poland is a Roman Catholic country, in which the National Church of Russia (the Greek Church,) has almost no influence, it is quite possible that the Imperial Government will interpose no obstacle, especially if the Lutheran Consistory of Warsaw should be favorable, as seems to be probable. God be praised for this token of good in Poland! It is probable that by the regeneration of the Protestant and Roman Catholic populations of Russia, the truth will be made to penetrate into that great Empire.

REVIVAL IN ELBERFELD.

Just as we were terminating this article, we received the intelligence that a remarkable work of grace is going on in the Orphan Asylum in Elberfeld, Germany. More than half the inmates (some three hundred in number,) are subjects of it. This good work commenced almost immediately after the observance of the *Week of Prayer*.

METHODIST EPISCOPAL CHURCH.

The last Report of the Missionary Society of the Methodist Episcopal Church, gives the following tabular view of their foreign missionary operations:

Foreign Missions.	Missionaries.	Assistants.	Mem. & prob.	Schools.	Scholars.
Africa	17	49	1,558	26	862
China	4	9	15	2	18
Germany	11	19	1,079	20	1,196
India	6	10	29	2	41
South America	1	1	48	1	184
Scandinavia	4	10	216	..	..
Bulgaria	3	8	..	..	..
Sandwich Islands	1	1	30	..	..
Total in For. Miss	47	102	2,975	51	2,251
Indian Missions	17	18	1,181	..	..

PRESBYTERIAN BOARD.

The missions of the Presbyterian Board are,—among the Indian tribes of North America, 9; in Africa, 3; India, 2; Siam, 1; China, 3; among the Chinese in California, 1; Japan, 1; South America, 3. The Board also makes remittances to France and Belgium, and has a laborer among the Jews in New York. The Statistics of its missions, so far as reported, are as follows, including the mission to the Jews in New York:

Missions	14
Stations	59
American ministers	32
Native do	6
American male helpers	24
do female do	113
Native do	74
Communicants	2,779
Pupils in Schools	4524

AMERICAN BAPTIST MISSIONARY UNION.

STATISTICS.—The last report of the Union presents the following summary statement of its missions:

The whole number of missions is 18. In the Asiatic missions, there are 16 stations, and about 350 out-stations; in the French and German missions, 70 stations, and 649 out-stations; in the Indian about 12 stations and out stations. The number of missionaries, including those in this country, and exclusive of those in Europe, is 42 males, and 43 females; native preachers and assistants, exclusive of those in Europe, 364; in Europe, 125; total, 489. The number of churches is 355; of baptisms, (reports not complete,) 2,840; whole number of members, (reports not complete) 25,408.

MISCELLANEOUS.

RELIEF OF THE SYRIAN SUFFERERS.—The world has seen few instances of Christian sympathy and benevolence more beautiful than that which the awful massacres perpetrated by the Moslems and Druses in the northern part of Syria, last summer have called forth. We subjoin an extract from a letter from the correspondent of *The World*, dated Beirut, January 14th, 1861, which we are sure will be read with interest. Up to that date, $163,800 had been received by the Anglo-American Relief Committee of that city. This sum has been considerably increased since, without doubt. It will be seen that $32,000 had been received from the United States. But this does not include the last remittances from the Syrian Relief Committee of New York, which had raised very nearly $30,000 up to the 25th of February, when that committee held its last meeting, and resolved to close up its operations, having received assurance from the committee at Beirut that further assistance would not be needed—unless the massacres should be renewed, of which there was little probability, at least whilst the French troops remain, which will be as long we hope, as there may be necessity for their doing so. It is interesting to know that this sum of $30,000 was raised solely in answer to appeals made through the newspapers, etc., and that no appeals in person, were made by the committee, or by any one in their name. It is not often so interesting an instance of charity and liberality has been seen. But religion is advancing, and great deeds of beneficence will be witnessed. The Christian world is becoming more closely united. It is now becoming more and more felt that if one member of the Christian family suffers, all the rest suffer with it. The sympathy manifested by our people in behalf of the sufferers from famine in Greece, the Cape de Verde Islands, Madeira, Ireland, the Canadian colonies in Illinois, Kansas, and Syria, give us some idea of what the Christian world may be expected to do hereafter, as cases arise to call forth its sympathies and its aid.

"The operations of the Anglo-American Relief Committee are so intimately connected with the present condition of Syria, that your readers will, no doubt, be interested in a statement of its financial condition and present labors.

"The receipts of the committee have been about as follows:

England. (including £5,000 from the government)	$110,000
Scotland	8,600
United States	32,000
France	150
Switzerland	100
Egypt	500
Gibralter	2,600
Malta	1,600
Prussia	4,000
Beirut, Aleppo, and other parts of Turkey	5,400
Calcutta	3,800
Barbary	50

Making a total of $163,800, contributed by the above mentioned places for the relief of the sufferers in Syria. If we add to this, other sums received through private channels, together with contributions of clothing, bedding &c., the whole amount given by the benevolent in these places, will not fall far short of two hundred thousand dollars. When the second appeal of the committee was published, great fears were entertained that the funds would be speedily exhausted, but the prompt and noble response received from England, aad the generous 'Thanksgiving' contributions in the United States,

have replenished the treasury, and at the present expenditure of about four thousand dollars a week, the funds on hand will last until the middle of May, when the wheat and silk harvest will begin, and the charitable operations of the committee probably cease. Thus far about sixty thousand dollars have been expended for food, about twenty thousand for clothing, two thousand dollars for bedding, five thousand for medical relief, and ten thousand for seed wheat. Thirty-two thousand garments have been given out; seventy thousand rations of soup have been given to feeble persons and nursing mothers. The number of food rations included in the sixty thousand dollars mentioned above is not less, thus far, than two millions and five hundred thousand. The number of persons daily fed by the committee, through the agencies in Beirut and Sidon is not far from twenty-three thousand, and the new expedition to Baalbec will probably feed six thousand more during the coming week. The committee had intended supplying the Lebanon farmers with eggs of the silk worm; but the Turkish government has promised to supply all who are in need. It will be seen by the above list of contributions to this one committee how wide-spread has been the sympathy for the poor Christians of Syria. But this is not all that has been done. The French people, moved by religious sympathy with their fellow-Catholics, and stirred with enthusiasm by the departure of a military expedition to the Holy Land, have sent enormous contributions, amounting to not less than $300,000! A large part of this has been devoted to the rebuilding of houses, churches and convents, and even to the purposes of papal propagandism in places quite unaffected by the calamities of last summer. $30,000 also came from Russia, about as much from Greece, and not a small sum from Bankrupt Austria.

"The sum total, then, of charitable contributions to Syria *will exceed a half million of dollars*. The good which has been accomplished by this magnificent charity is beyond all calculation.—Suffice it to say, that thousands of unhappy beings, who would have died of exposure and actual starvation without this aid, have by means of it been kept alive, clothed, fed, and are now in circumstances of tolerable comfort."

AFRICA.—POWER OF A COLONY.—Bishop Payne, describing a visit to Cape Mount, states:

"Some thirty years ago, Mr. Williams attempted to establish a mission at Cape Mount, and preached in the home of a slave factor. But the factor, with his rum and tobacco and powder, and his influence in favor of the slave-trade, proved too much for him. Through all the years which have intervened, the slave-trade has kept up such constant hostilities among the natives as to shut out the Gospel. Within the last four years, however, Mr. Williams has had the great pleasure of seeing a colony established here, the slave-trade stopped, and the tribal wars, to which it gave rise, succeeded by a general pacification, effected, in a great measure, through his influence.

"Cape Mount is one of the outposts of the Republic of Liberia. The pacification spoken of was consummated, if we mistake not, during a visit of President Benson to Cape Mount. The influence of the Mr. Williams must of course have contributed much towards preparing the way for that happy event."

HOLLAND.—Two-thirds of the inhabitants of Holland are Protestants. Among the Catholics is a peculiar sect of Jansenists, followers of the old Jansenists, who claim to be the pure Catholic Church. They have an archbishop, two bishops, a Seminary, twenty-five parishes, and about six thousand members. Excommunicated by the Pope, they still persist in their claims, and maintain the forms of the Roman Catholic Church, but recommend the reading of the Bible, of which they have a version of their own. They are not increasing in numbers.

ORDER OF TRANSLATIONS.—The following table shows the manner and order of time in which the Bible was translated into English:

DATE.	TRANSLATIONS.
A. D.	706, Adhelm, Saxon Psalms.
"	721, Egbert's four Gospels.
"	734, Bede's St. John's Gospel.
"	880, Alfred's version of the Psalms.
"	1340, Rolle's (or Hampole's) Psalms.
"	1380, Wickliff's Bible.
"	1526, Tyndale's New Testament.
"	1530, ——— Pentateuch.
"	1531, ——— Jonah.
"	——, G. Joye, Isaiah.
"	1534, —— Jeremiah, Psalms, Songs of Moses.
"	1535, Coverdale's Bible.
"	1535, Cranmer's Great Bible.
"	——, Traverner's Bible.
"	1537, Mathews' (*i. e.*, J. Rogers' Bible.)
"	1560, Geneva Bible.
"	1560, Bishop's Bible.
"	1582, Rheims New Testament. (Roman Catholic Translation).
"	1600, Douay Bible. (Roman Catholic Translation.)
"	1611, King James' version.

In speaking of the different translations of the Bible, such expressions are frequently used as would lead those unacquainted with the facts to suppose that they formed so many independent works; but there is, in fact, but one version of the Protestant English Bible in print, altered and improved by different hands, and which has received the subsequent amendments of many learned men; but from the first to the last, there has been but one actual translation. Let any one compare the earliest and the latest, and he will find a diversity indeed of words, but such a similarity of expression as cannot be accidental.

TWO NICODEMUSES.—One very stormy Sunday in Trinova, Bulgaria, two Greek priests of the Bulgarian Church thought they might go and hear our missionary, Mr. Long, preach, as they judged nobody would be there. So he preached on our Lord's interview with Nicodemus. They listened with great attention, and remained after service to converse. They seemed to have no clear perception of evangellcal religion; not even of the better spiritual views of Platon of Moscow, who is the accepted expounder of the doctrines and worship of the Greek Church. One of these priests had twice pronounced curses from his pulpit upon our mission.

BEARING FRUIT IN OLD AGE.—In the London "Missionary Magazine and Chronicle" for December last, we find a letter from the veteran and venerable Robert Moffat, who has so long labored to make known the Gospel in South Africa. It is addressed to the Rev. Dr. Tidman, Corresponding Secretary of the London Missionary Society. We give a single extract. It exhibits the spirit and character of the man. The letter was written on Mr. M.'s return from a long tour in the interior:

"Once more I address you from my Kuruman home, which of late years has been more like the lodge of a wayfaring man than a permanent abode. During the previous years, such was the nature of my engagements and studies, that I was comparatively a stranger in my own family. The short intervals between long journeys and sojourns among the Matebele, makes me emphatically feel much like those of old, who confessed that they were 'strangers and pilgrims on the earth.' Perhaps the kind of life I have been living for some years past has been one of those many means employed by the Divine Spirit in urging the solemn warning, 'Whatsoever thy hand findeth to do, do it,' causing the very depths of

the heart to feel that 'there is no abiding city here.' I never before remember experiencing such an entire weanedness from everything of a worldly character, as I do now, nor have I ever felt so wholly resigned to whatever kind of labor or suffering the Savior may think proper to call me. I feel a thousand times more willing this day to go forth in his service to where he bids, than ever I did during my long years of service. Nothing gives me satisfaction compared to the prospect of being able to devote myself, and all I have, to the cause of Christ among the heathen, and dying with the conviction that I had been honored in having been called to be a hewer of wood for the living temple of the Divine Redeemer. The retrospect, from the present period of my life, seems to reproach me with the little I have done, and sometimes a melancholy feeling will steal over me, at the prospect of the possibility of not being permitted to do more for him who loved me, and gave himself for the sins of the world. What is there worth living for, if not for Christ and his cause, whether at home or abroad?

DEPARTURE OF OUR MISSIONARY TO PANAMA.

Just as the last pages of this number of THE CHRISTIAN WORLD are going to press, our Missionary to Panama is preparing to embark, with his family, in one of the ships of the Panama Railroad Company, for Aspinwall. Last Sabbath night, (March 10th,) an interesting meeting was held in the Rev. Dr. Parker's church, to implore for him and the mission, the blessing of Almighty God. The Corresponding Secretary of the Society gave some account of the attempts which have been made by Protestants, from time to time, to introduce the Gospel into South America. This was followed by an address from the Missionary, (the Rev. Ramon Monsalvatge,) in the French language, which was interpreted by the Corresponding Secretary. The Rev. Dr. Parker followed with some very appropriate remarks. The meeting was an excellent one in every sense. In our next number we purpose to give the Historical Statement respecting South America referred to, as well as the Address of Mr. Monsalvatge. May the Savior go with our Missionary, and preserve and bless him in all his labors! Such, we are sure, will be the prayer of our readers, as it is of the Board.

BOOK NOTICES.

HAGENBACH'S HISTORY OF DOCTRINES. Edited by Prof. H. B. Smith, D.D., of the Union Theological Seminary. In 2 vols., 8vo. Vol. 1, New York: Sheldon & Co., 1861.

This work is an invaluable help to ministers of the Gospel and others, who desire to know something of the history of Christian Doctrines,—taking the word in its widest sense, as including all the doctrines, orthodox and hetrodox, which have grown out of Christianity. The first volume has been issued; the second will soon follow. The American edition of this excellent work has felt the masterly hand of Professor Smith, one of the ripest scholars in our country. It is a great improvement on the Edinburgh edition. Should the second volume undergo the same thorough revision, and extensive enlargement as the first—as it certainly will—the work may well be recommended as the best

manual on the subject to which it relates, to be found in the English language. Its typographical execution, we may add, does credit to the enterprising publishing house which has given it to the American public.

LOVE AND PENALTY; OR, ETERNAL PUNISHMENT CONSISTENT WITH THE FATHERHOOD OF GOD. By Joseph P. Thompson, D. D. New York: Sheldon & Co., 1860.

In this book of 340 pages, 12mo., the subject of the everlasting punishment of the finally impenitent is treated with the great logical acumen and felicity of style, for which the author is distinguished as a preacher and theologian. The Unconversalists are not at all pleased with it; nor are we surprised. Its positions and arguments it is not easy to overthrow, or refute. This work should be widely circulated.

A SELECTION OF HYMNS, DESIGNED AS A SUPPLEMENT TO THE "PSALMS AND HYMNS" OF THE PRESBYTERIAN CHURCH. Philadelphia: William S. & Alfred Martien. 1861.

This admirable volume contains more than five hundred choice Hymns, selected by the Rev. HENRY A. BOARDMAN, D. D., and is a most valuable supplement to the Book of Psalms and Hymns, whose use has been approved and authorized by the General Assembly of the Presbyterian Church.

We have in this book very many of the best hymns of the English language, brought together from all available sources. Many are translations from old Latin and German hymns. We have great pleasure in recommending a volume so well fitted to do good both in the public and private worship of God.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF FEBRUARY TO THE 1ST OF MARCH, 1861.

NEW-HAMPSHIRE.

Temple. Nathan Wheeler,	5 00
Warner. Fred Eaton,	5 00
Hollis. Congregational Church and Soc'y,	19 10

VERMONT.

New Haven. E. M. Hoyt,	1 00
Williamstown. Cong. Church and Society,	2 39

MASSACHUSETTS.

North Amherst. Sab. School Class, per W. A. Lawrence, for Italy,	3 00
Grafton. Royal A. Keith,	13 00
Woburn. A Friend,	2 00
Braintree. Cong. Church and Society,	25 00
Boston. T. R. Marvin, of Bowdoin-st. Ch.,	7 00
Auburndale. Cong. Ch. and Soc'y, bal.,	2 00
Wilmington. Cong. Ch. and Soc'y, to make Deacon Caleb Eames, L. M.,	37 72
Newton. Eliot Ch. and Society, in full of L. M. for Henry D. Bassett, Edwin Schaffin, and Ralph W. Holman,	83 05
Hopkinton. Cong. Church and Soc'y, bal.,	25
Pawtucket. Cong. Ch. and Soc'y, to make F. C. Sales and F. Sherman, L. M.,	60 67
Worcester. Cong'n of Rev. Dr. Sweetser,	145 98
Winchester. Cong. Ch. and Society,	51 73
Foxboro'. Orthodox Cong. Ch. and Soc'y,	50 00
Lawrence. Lawrence-st. Ch. and Soc'y. to make J. L. Partridge a L. M.,	31 09
Sehonk. Congregation of Rev. Mr. Barney, in part of a L. M.,	16 00
Whitinsville.	92 00

CONNECTICUT.

Danbury. 2d Baptist Church per J. Amesbury, Jr.,	11 00
Hartford. C. L. Lincoln, per C. Hosmer, Miss Buck $1; O. P. Case, $1; Cash, 50cts.; A few Friends, $2,25; Morgan Lewis. $1; J. F. Judd, $1; Mrs. J. Olmstead, $1; Daniel Brown, 50cts.,	8 25
Meriden. W. Fosket,	50
Middletown. G. Hurlbert, $1; Eliah Hubbard, $1; B. Douglass, $3,	5 00
Norwalk. A Friend,	50

NEW-YORK.

Oswego. A Friend,	3 00
Newburg. Asso. Ref. Ch., per D. Farrington, Jr.,	40 00
Albany. W. C. S.,	5 00
N. Y. City. Mrs. Jas. Swan, 20 McDougal street, for the Waldenses,	10 00
" Mrs. Stephen Driggs, 90 Twenty-Fifth street,	20 00
" Market-st. Ref. Du. Ch., per M. T. Hewit, Jr.,	89 85
" 13th street, Presb. Ch. per Jno. C. Harris, Jr.,	58 59
" Dr. Baird, for the Waldenses,	100 00
Geneva. Ref. Du. Ch, Rev. Mr. Wiley,	27 66
Otisco. A Friend,	2 00
Pierepont. Mrs. C. S Pangborn for Italy,	4 00
Albany. 2d Presb. Church, Rev. Wm. B. Sprague, per G. & E. C. Batcheldor,	131 45
Walton. Cong. Ch. Mo. Concert, Rev. J. Pattengill,	2 00
Goshen. "S,"	5 00

NEW-JERSEY.

Newark. 2d Ref. Dutch Ch., Rev. G. Abel, per J. M. Darling, Jr.,	15 30
" Centre Presb. Ch., Rev. Dr. Nickles, of which $12,08 was collected in the Lecture room, for Italy,	64 27
Orange. 1st Presb. Ch. per Mr. Gray,	55 00
Metuchin Ref. Dutch Ch., per Rev. Mr. Thompson,	12 25
Elizabeth. Rev. A. N. Kettel, for Italy,	10 00

PENNSYLVANIA.

Pittsburgh. J. B. Semple. Esq., $10; Messrs. Bruce, Duff and Fulton, each $5; Messrs. Bakewell, Williams and Allen, each $3; Mr. Gumbert, $2; Messrs.	

Miller, Lang, McMillan, Hamilton, Case, and Mrs. Arthurs, each $1; Mr. Easton, 50cts; in all, ... 42 50

MARYLAND.

Baltimore. Mrs. Capt. Purviance, for the Waldenses, ... 10 00

VIRGINIA.

Petersburgh. Robert F. Jackson, . . 1 00

MISSISSIPPI.

Louisville. Mrs. D. G. Godden, for the Foreign Field, and to make herself, Rev. O. H. Smith, and Rev. Mr. McCampbell, L. M.'s. 100 00

MISSOURI.

St. Louis. S. M. Edgell & Co., $25; Messrs. Whitmore, and Smith, $10 each; Messrs. Davenport, Dean, Baker, Bonner, Vanderford, McCune, Plant, Knight, Beardslee, Guzzam, Garritt, Fiske, Comstock, Kellogg, Cragan, Field, Blackburn, Field, Kline, Laville, Field, and Ames & Co., each $5; Messrs. Wade, Miller, Ellis, Sawyer, Homyer, Van Sickel, Barnard, Pitman, Blossom, Adin, Floyd, Hazelrigg, McBurney, Anderson, Toxell and Green, each $1, ... 171 00
Donations for Mission Schools, Mr. Baker, of Pittsburgh. $5; Mrs. Edgell, 50cts; Several friends, $2, . . 7 50
Mrs. Ramsey. Mrs. Nesbitt, Mrs. Moffatt, Mrs. Parson. from each a bundle of Clothing; Harbison & Colcutt, a bolt of Calico.

ILLINOIS.

Chicago. 1st Cong. Ch., Rev. Wm. Patton, of which $30 from Philo Carpenter, to make himself a L. M., and $15; from H Z. Culver, in part of L. M., 99 80
Bristol. Cong. Ch., Rev W. D. Webb, . 5 00

INDIANA.

Indianapolis. A. D. Wood, . . . 5 00
" 1st Cong. Church, . . 16 08
" Union Meeting, . . . 29 96
Lafayette. 2d Presb. Ch., Mr. Eldridge, $5; Mrs. Barbee, $5; Mr. Potter, $4; Others, $18,50, . . 31 50
" Baptist Church, . . . 16 00
" Christian Church, . . . 1 60
" 1st Presb. Church Mr. Raney, . 0 25
" J. Andrews, 50cts; Dr. Youart, $1; Messrs Raney, Warrick, Rochester, Johnson, and Loomis, each $1; Mrs. Ellis and family, $1,50; Mrs. Cowdry and family, 60cts; Messrs. Moyer and Ward each 50cts; Mr. Drost, 20cts, ... 9 80
Evansville. Eleanor E. Johnson, per Lewis Tappan for Italy, ... 5 00

OHIO.

Claridon. Cong. Ch., Rev. E. D. Taylor, . 7 00
Springfield. 1st United Presb Church, . 15 55
" Meth. Protestant Church, . 2 31
" Sab. School of 1st Presb. Ch., 6 15
" Rev. Mr. Sturdevant, . . 1 00
" Prot. Epis. Ch., Mrs. Warder, $5; Others, $9,03, . . 14 03
" Rev. W. McGookin and Son, 1 50
" Female Seminary, Rev. Dr. Wilson, $1; Rev. Mr. Rogers, $1; Young Ladies, $8,52, . 14 52
Granville. Baptist Church. additional, . 1 00
" 1st Presb. Ch., add., . . . 2 00
Springdale. Presb. Ch, in full of L. M. for Benj Snaddy, ... 6 00
Hanging Rock and Pine Grove. Presb.Ch, 15 00
Cuyahoga Falls. Cong. Church, $18.08; G. W. Patten, $1; Rev. L. L. Holden, $1 in part of L. M. for Rev. T. Clark, D. D, ... 20 08
Middlebury. Cong. Ch, add. to L. M. for Rev, Wm. Dempsee, ... 4 53
Talmadge. Ben. Asso. to make Dea. Clark Sackett a L. M., ... 28 20
Z. Z. Wilson, add. for L. M, . . 5 00
Elyria. Heman Ely, in full of L. M., $5; Mrs. C. Ely, add. to L. M., $5; H. Curry, $1; J. S. Metcalf, $5, . 16 00
Huron. Presb. Ch. in part of L. M. for Rev. F. T. Rosseter, ... 9 68
Windham. Cong. Church, ... 8 54
London. Two Sisters, ... 1 00
Walnut Ridge. Friends Monthly Meeting, 9 65
Carthage. Dr. Jno. M. Clark, $1; John Clark and Son $2, ... 3 00
Raysville. Two Friends, . . . 1 00
Williamsport. Wm. Kent, part L. M., $5; Jas. Parks, $2; Mr. Hitchins, $1; Mr. Thomas, $1, ... 9 00
Greenfield. Friends Meeting, . . . 3 75

IOWA.

Fort Maddison. G. Whitten, for Italy, . 5 00
Eddyville. Cong Ch., Rev. A. D. French, 1 50

COLLECTIONS FOR EVANGELICAL SOCIETY OF FRANCE

PASTOR FISCH.

Greenfield, Mass., a Friend, $1; Norwich, Conn. 2d Cong. Ch. $69,93; R. S. Parkin, $1; C. F. Barstow $1; H. Russel, $1; Governor Buckingham, $10; T. M. Buckingham, $10; W. P. Green, $20; W. Green, Jr., $7; R. W. Tompkins, $15; A Lady, $7; Mr. Colton, $1; Mr. Hyde, $4; T. P. B., $1; Rev T. P. Gulliver, $2; C. Gager, $1; Mr. Fitch, of Fitchville, $10, Mrs. Remond, $5; A Friend, $1; Mr. Thompson and a friend, $2,50. Philadelphia, Pa., Collection at a monthly Concert in Rev. Dr. Boardman's Lecture Room, $152,75; add. $4,50; by the Rev. Mr. Chambers, $11,50; a Friend in Dr. Wylie's Ch., $5; Mrs. Gerard, $5; W. Taylor, $5; Chas. Robb, $10; S. Harris, $1; A. Whilldon, $5; T. D. Scott, 50cts; T. C. Farr, $5; Mrs. T. C. Farr, $4; T. Work, $5; a Friend, $1,25; F. Myerle, $2; a Friend, $1; John Wallace, $5; S. T. E., $5; Mrs. Hepburn, $5; H. W. Denison, $5; a Friend, by Dr. H. S. Clark, $5; Miss Flickarr, $5; Mrs. E. Gurney, $50,—in all, $464,93

☞ Owing to the death of Mr. E. Vernon, it is requested that all remittances of money be made to Rev. A. E. Campbell, 156 Chambers-street, New-York.

CONTENTS.

The Evangelization of Italy, ... 97
The Spanish Mission to Panama, . . . 99
France, ... 101
An Appeal from Wallachia, ... 103
Religious Movements among the Greeks of Macedonia, ... 106
Italy, ... 108
The French Canadian Missionary Society, 110
The Society's Work in our own Country, . 111

General Missionary Intelligence.

The Turkey Empire, ... 114
Africa, ... 115
India—China—Siam, ... 116
Sandwich Islands, ... 116
Missions among the Indians 117
New Granada—Rio De Janeiro, . . . 117
Wesleyan Missionary Society of Canada, 117

News of the Churches.

Miscellaneous.

Book Notices.

Receipts.

THE

CHRISTIAN WORLD.

Vol. XII. MAY, 1861. No. 5.

SOUTH AMERICA AND ITS PEOPLE.

Of the six Continents, two (Asia and Africa) may be still denominated non-Christian ; not that Christianity is professed by none of their inhabitants, but because it is only a small element of influence in comparison with the Heathenism and Mohammedanism which prevail to so great a degree in them. The other four,—Europe and Australia in the Old World, and North and South America in the New—may now be called Christian, inasmuch as the Christian Religion is that of the majority of the people. But of these four Continents, South America has a far less amount of evangelical Christianity than any of the other three. Europe has the most of all. North America ranks next.

South America is scarcely surpassed in natural advantages by any other continent of this globe. Its huge mountains abound in both the common and the precious metals; its great valleys and plains are adapted to the cultivation of almost every species of plant and grain ; and its immensè rivers constitute highways for trade in all its great divisions.

South America had the honor of being discovered (in 1498) by Columbus, which North America had not. It was thoroughly explored by the Spanish and Portuguese adventurers within less than forty years after it was discovered ; in this respect it stands in remarkable contrast with its great Northern compeer. And colonies were planted, and cities were founded on its coasts and on its rivers, long before any successful attempt at the formation of European settlements in North America, with the exception of Mexico and Florida.

The Spaniards and the Portuguese claimed, and took possession of the entire of South America, and in process of time established their dominion over the aboriginal inhabitants in all parts of it, save Patagonia. But it is remarkable that, whilst "discovery" and "colonization" were so much in advance in South America, that continent has scarcely four cities which have each 100,000 inhabitants, and only two that exceed that number of souls ; whilst North America has well-nigh a dozen that have at least that amount of population ; several of them have twice as much, three of them thrice, one six, and another eight times Protestantism, with its superior intelligence, independence of mind, industry, and enterprise has caused the difference.

During three centuries South America was governed by Spain and Portugal, through Viceroys and Captains-General, with one solitary exception. Holland got possession of a portion of the northern main land on the Atlantic Ocean in the sixteenth century, and holds a part of it still, under the name of Guiana. England, since 1802, has possessed the western part of Guiana ; whilst France has the eastern. These three countries, though quite considerable in size,—having an aggregate of 175,000 square miles, and a population of more than 210,000 souls—are small in comparison with the other great political divisions of South America. They are all the possessions which these nations hold in South America.

The political divisions, with their respective populations, may be thus stated :

	Square Miles.	Population.
New Granada,	521,948	2,843,054
Ecuador,	287,638	665,000
Venezuela,	426,710	1,149,336
Guiana, (British)	96,000	127,648
Guiana, (Dutch)	59,765	61,080
Guiana, (French)	27,560	22,010
Brazil,	2,973,400	6,665,000
Peru,	498,726	2,115,493
Bolivia,	433,298	1,447,000
Chili,	249,952	1,133,862
Argentine Confederation,	786,000	764,000
Paraguay,	72,106	300,000
Uruguay,	73,538	120,000
Patagonia,	210,000	300
Falkland Islands,	6,297	560
	6,722,938	16,314,390

Thus it appears that whilst South America has not sixteen millions and a half North America has forty-five millions, of inhabitants.

The ties which once bound South America to the Old World have been nearly all severed. With the exception of the small possessions which England, Holland and France still retain in Guiana, Europe has no political hold whatever upon South America. Widely different in this respect is the condition of North America, in which the vast possessions of England and Russia alone nearly equal all the rest of that Continent.

When the nineteenth century opened, Spain and Portugal were rejoicing in the intimate and (apparently) ever-enduring colonial relations which bound their trans-Atlantic possessions to them. The people of almost the entire of South America, and no inconsiderable part of North America, regarded with reverence the Iberian Peninsula, small as it comparatively is, as the "Fatherland." Ten years passed away, and suddenly a tremendous change came over that Peninsula, the influence of which was destined to affect South America, Central America, and Mexico, in the profoundest manner, in all coming time.

The then Regent of Portugal, John VI., having given offence to Napoleon I., saw his kingdom invaded in 1807, by a French army under Marshal Junot. Unable to resist, he embarked with his family, in an English fleet, for Brazil. To a Regency appointed for that purpose, was left the old kingdom—under the guardianship of England, Portugal's most ancient and reliable ally. Nor did he return to Portugal until nearly fifteen years had passed away. During his sojourn in Brazil he made that country a kingdom, and assumed for his own title the "King of Portugal, Algarve, and Brazil." When he returned to Portugal, 1821, recalled thither by the disturbances in that kingdom, he appointed his son, Don Pedro, ruler of Brazil in his place, who, in 1822, made Brazil an independent State, and took the title of Emperor. Portugal, four years afterwards, acknowledged the act of independence, which severed forever her political connection with Brazil. In 1831 Don Pedro I., (as he is now called) abdicated the throne of Brazil in favor of his son, returned to Portugal, and settled the difficulties which had existed there in regard to the crown since the death of his father in 1826.

Don Pedro II., then only a boy of five years, became his successor in Brazil, with a suitable Regency, whilst the oldest child, Donna Maria, went with her father to Portugal, to become Queen of the old patrimonial Kingdom. In 1840, Don Pedro II., became Emperor of Brazil, and his wise, effective, and liberal reign of more than twenty years, demonstrates that he is not inferior to any of his brother-monarchs of Europe.

Two years after the movement in Portugal, which ultimately led to the severance of Brazil from all connection with the Old World, a similar invasion of Spain by Buonaparte, gave occasion to the dissolution of the bonds that united Spain with her "possessions" in the New World. In 1810 the work of revolution began, which in a very few years became universal and successful in all the Spanish colonies on the two American Continents. And for nearly fifty years Spain's only important possessions in the Western Hemisphere have been the Islands of Cuba and Porto Rico.

PROTESTANT COUNTRIES IN SOUTH AMERICA.

Before we proceed to speak of the attempts which have been either made, or projected, to introduce Protestantism into South America, we will say a few words about the only Protestant countries on that Continent—Dutch Guiana and British Guiana,—whose extent and population we have given in the tabular statement on a previous page. Both form a part (as does French Guiana also) of the coast between the mouths of the Orinoco and Amazon rivers. Of course, they face the Atlantic and the East. As British Guiana has only been steadily under British sway since 1814, we ought not to suppose that it has advanced so much as older colonies have done. And yet a great deal has been done for the English residents and traders, for the mixed races, as well as for the negroes. Excellent missionaries, Wesleyan, Congregational, Baptist, Episcopal, and

Moravian, are laboring in that field, and not in vain. This country had long been under the government of Holland before the English took it.

As to Dutch Guiana, it has not half the population that British Guiana has, but the Gospel has achieved glorious victories there, under the labors of the *Moravians*, who have gathered some eighteen thousand souls into their congregations. It is probable that there are some Jansenists in Dutch Guiana; there are some fifteen or twenty thousand Roman Catholics, and several thousand Protestants of the Dutch Reformed Church. Georgetown, Paramaribo, New Amsterdam, Nassau, Orange, Batavia, and many other places in these British and Dutch Guianas, with populations from 1,000 up to 25,000, have much that recalls at every step, the cities and towns of Holland, one of the most prominent objects in all being the temple of the Living God. It would be safe to say that there are seventy or eighty Protestant ministers in the Dutch and English Guianas.

It may not be amiss to add that the rocky and barren group of islands off the south-eastern coast of South America, called the Falkland Islands, now belong to England, and therefore the few hundreds of people who reside there are not likely to be left in these days without the means of grace.

ATTEMPTS MADE BY PROTESTANTS TO SPREAD THE GOSPEL IN SOUTH AMERICA

The first of these attempts, in the order of time, was that of the celebrated Admiral Coligny (in the year 1555) to plant a colony of French Huguenots in Brazil. Henry II. was then on the throne of France, and the French nation was beginning to be aroused to colonial and commercial enterprises, by the activity which the Spaniards and Portuguese had been for years displaying, both in the Eastern and Western hemispheres. Among the most prominent of the French adventurers was Nicholas Durand de Villegagnon, a Knight of Malta, a naval officer of some distinction, but a heartless and unprincipled wretch, as the end showed. Getting together three small vessels, he sailed from Havre in the year 1555. Many of the colonists were Protestants, whom Admiral Coligny's advice and encouragement had induced to embark in the enterprise. That great and good man was desirous to see Protestant colonies founded in both South and North America, that his persecuted brethren of France might find abroad that religious liberty which they were not permitted to enjoy at home. After a long and unpleasant voyage, Villegagnon reached the Bay of what is now called Rio de Janeiro, and planted his colony on an island which he named after the great Huguenot Admiral, but what is now called by his own. When the news of the arrival of this expedition at the place of its destination reached France, immediate efforts were made to send a large reinforcement. And with them John Calvin sent two ordained ministers and fourteen students from his seminary at Geneva,—a fact which shows that that great Reformer was by no means indifferent to the subject of Christian Missions in unevangelized countries.

But this first attempt on the part of Protestants to plant the faith and

institutions of the Reformed Religion in the New World, met with a deplorable failure. One disaster succeeded another ; but the worst was that Villegagnon, the leader of the enterprise, turned Papist and cruelly persecuted the Protestant colonists, putting some to death, and compelling others, by his cruelty, to quit the colony and seek refuge among the Portuguese settlements on the coast. A considerable number returned to France, and prevented, by their narrative, the emigration of thousands of Huguenots, who were ready to leave their native land for Brazil. And as to the colony itself at Rio de Janeiro, it was utterly destroyed by the Portuguese in 1567,—about twelve years after it was commenced.

Had the French Government been capable at that day, of founding on right principles, a colony of Protestants on the coast of Brazil, that country would have become to South America, what the United States are to North America.*

After the failure of the scheme of the excellent Coligny for planting a Huguenot Colony in Brazil—which reached its final catastrophe only five years before the death of that illustrious man—no other attempts were made to introduce Protestantism into any part of South America, so far as we can learn, until the present century, save what was done by the Dutch in Guiana. With the exception of that small section of it, that entire continent was subject to the arbitrary sway of the monarchs of Spain and Portugal, who ruled its civil and political affairs by their viceroys and other governors, and to the Popes, who governed in Spiritual matters by their Bishops and Archbishops, their Vicars-general, and the heads of the various religious orders. The narrow views on the subject of commerce, which for three centuries prevailed, restricted the intercourse of South America to countries in the Old World, from which it was colonized. Even after its severance from Spain and Portugal, and the establishment of free governments, the Roman Catholic Bishops and the Jesuits struggled long and successfully to prevent the principle of religious liberty from gaining a foothold in any part of the continent.

At length progress began to be made. Brazil, by her excellent Constitution, (March 25th, 1824), led the way by laying down the principle that whilst the Roman Catholic religion is the religion of the State, all others are tolerated. The Argentine Confederation, New Granada, the Republic of Uruguay, and some others of the Spanish Republics, have made some progress in the right direction.

At an early day the British and Foreign Bible Society began to make efforts to introduce the Scriptures into South America, and the late Rev. Dr. Thompson, their excellent agent, made many tours in various parts of that Continent, as well as in Mexico and Central America in that behalf. His efforts in Mexico were quite successful, when we consider the many ob-

* For an interesting account of this early attempt to plant a noble French Protestant Colony in South America, we would refer the reader to the admirable book of the Rev. Messrs. Fletcher & Kidder, entitled: BRAZIL AND THE BRAZILIANS, (Sheldon, Blakeman & Co., Publishers, New York.)

stacles which had to be encountered. The American Bible Society, at an early day after its formation, began to turn its attention to South America, and sent, from time to time, Spanish and Portuguese Bibles to merchants and other residents in the seaports, who were disposed to act as agents in their distribution.

In the summer of 1818, the subject of a Mission to South America began to be agitated among the students of the Theological Seminary in Princeton, N. J. At that period the question of our Government's acknowledging the independence of the South American Republics began to be a subject that excited universal interest, and called forth the noblest appeals from the late Mr. Clay and other American statesmen. It is not wonderful, therefore, that the duty of sending the Gospel to those countries which were beginning to try the experiment of republican government, should be felt in many hearts in our North American Union. Desiring to obtain some information respecting this interesting movement among the young men at Princeton, we recently addressed a note to the Right Reverend Bishop M'Ilvaine, of Ohio, who was a student in the institution at the time referred to. In reply, we received the following interesting letter.

"CINCINNATI, March 20, 1861.

"REV. AND DEAR SIR:

"I got home from a week's absence, last evening, and received yours of the 14th, which I have great pleasure in answering. You are quite right as to the Mission inquired about. I forget the name of the Missionary Society, but it was *the* only Foreign Missionary Society then existing, of the Presbyterian Church. I think it was called the New York Foreign Missionary Society. Zachariah Lewis, Esq., then of Brooklyn, was a leading layman in it, and, I believe, Treasurer. The Rev. Dr. Griffin, of New Jersey, was a prominent minister in it, and it was with him we corresponded. According, to my best recollection, it was resolved in the Board that a Mission of two persons should be sent to explore South America, with a view to ascertain central points and openings for the dissemination of the Scriptures, and also with a view to ulterior enterprises. Application was made to Drs. Alexander and Miller, those two most revered and beloved Professors, at that time, (the summer of 1818, I think) of the Princeton Theological Seminary, to get the recommendation of two students of the Seminary for the Mission. They thought that as Episcopacy was the Church-polity of all the Christianity professed in South America, it would help the Mission if one of them should be an Episcopalian. The present Bishop Johns and I, were two, and the only two, Episcopalians in the Seminary. He and the late Dr. Nevins were of the same class; Dr. Hodge of the same; my class was the next younger. We were all very intimate. I was the youngest of all—not more than between nineteen and twenty.

"The Professors recommended William Nevins and myself. We consented, looking to the Board for the wisdom of the measure. It has always seemed to me since, most strange that such a Mission should have been committed to agents so young and inexperienced. But the missionary work in the foreign field was then at its beginning, so far as this country is concerned. It is a specimen of how crude was the idea of what such young and raw hands could do, and how little the vast regions of South America were measured in the minds of the Board, and the difficulties of passing through them, and from one to the other, that the idea furnished us of what in general the

Board expected of us in point of length and breadth of our explorations, was that we should sail for Buenos Ayres, explore that *little* region, cross the Andes to Chili, get into Araucania (South) if possible; and after exploring, etc., in that space, make our way north into Peru and Bogota, (New Granada), look around there, over that *easily surveyed* and nice little bit of mountainous country, cross thence eastward into the countries lying on the Carribean Sea, explore them, and come home! All this by two boys almost! Well, we trusted the Board for the scheme, and thought only of what God would have us to do.

"During a vacation in the Seminary, we went to Philadelphia, and pursued the study of the Spanish language, expecting, every week, orders to sail. At last came a letter from Dr. Griffin, stating that news had beeen received that the Pampa Indians, inhabiting the plains on the east of the Andes, and subject to the same dominion as Buenos Ayres, had assembled in such force, and were committing such depredations, that the passage from the coast to the mountains, and thence across to Chili, was too unsafe to be attempted, and the Board had concluded to give up the expedition. Hence *we* gave it up, and returned to our studies at the Seminary,—soon after which my health failed me, and I left the Seminary, having completed only about eighteen months of the two years I had intended to spend there. The rest of my course was pursued at home, Burlington, N. J.

"I have always been most thankful that the Mission was not then prosecuted any further, or at any rate by us. We were too young, too inexperienced; the field was too large, too immature. My intercourse with Dr. Nevins was most intimate and affectionate till God took him to his rest.

"If these notes can serve you, please receive them with the respectful and affectionate regards of your brother in the Lord,

"CHARLES P. McILVAINE."

We have been furnished with a letter from the late Dr. Nevins, relating to that Mission, (addressed to Dr. Griffin) through the kindness of Dr. Sprague, of Albany; but that from Bishop McIlvaine so fully supplies all the information we needed, that we do not deem it necessary to give it. We will only say, that it displays those excellent qualities of heart, and that finelycultivated mind, which are so visible in all his writings, whether didactic or epistolary.

In the year 1823, the American Board of Commissioners for Foreign Missions, appointed the Rev. John C Brigham, (now the Rev. Dr. Brigham, Corresponding Secretary of the American Bible Society) and the late Rev. Theophilus Parvin, the former a student of Andover, the latter of Princeton, to make very nearly such a tour of exploration as had been projected by the New York Missionary Society in 1818. These brethren sailed to Buenos Ayres, where Mr. Parvin's health gave way, and Mr. Brigham, after devoting a year to the study of the Spanish language, was compelled to make the passage of the Pampas and the Andes alone. After exploring Chili, Peru, portions of what was then the Republic of Colombia, and Mexico, he returned to the United States in 1826, after an absence of three years. Mr. Parvin spent some years as a Missionary in Buenos Ayres, where he established a school, in the management of which he was aided for some time, and finally succeeded, by the Rev. Wm. Torrey, who

had also pursued his studies at Princeton, and returned to the United States.

In the autumn of 1827 the writer of this sketch was appointed by the Board of Directors of the American Bible Society to an agency in behalf of that excellent institution in South America. He accepted that appointment, and commenced making his preparations for embarking for Laguira, the seaport of Caraccas; the then Republic of Colombia, having been designated as the field of his labors. The Hon. Henry Clay, then Secretary of State, under the Presidency of John Quincy Adams, hearing of the projected mission, forwarded a letter of introduction to the distinguished men of Colombia, of whom Simon Bolivar, the "Liberator," as he was called, was the most prominent, in which he expressed his earnest conviction that the knowledge of the Sacred Scriptures constitutes the only true foundation of Republican Institutions. A similar letter was received from the Hon. De Witt Clinton. Also one from the late Governor Williamson, of New Jersey. But just as he was about to embark, the controversy about continuing to print the Apocrypha in the Spanish and other Bibles for Papal countries, sprung up in the Board of the Society; and when, after many months, it was decided his engagements in other directions did not permit him to accept the proffer of a renewed appointment.

The American Board projected a second exploring mission to South America, having in view to ascertain the condition of things among the inhabitants (mostly Pagans) in Patagonia. On this mission they sent the Rev. William Arms and the Rev. Titus Coan, who sailed from New York on the 14th of November, 1833, in a ship belonging to Silas E. Burrows, Esq., who generously gave them their passage to Buenos Ayres. Similar kindness they enjoyed among the merchants trading on the east coast of Patagonia, and on their return voyage from Patagonia to New Bedford, Mass., where they arrived on the 14th day of May, 1834, after an absence of just six months.

The mission of Messrs. Arms and Coan, (like that of Messrs. Brigham and Parvin, made ten years before,) was purely an exploring one. It was intended that they should visit the western coast of Patagonia, but they were unable to reach it. "The country which they saw,"—we use the language of the Rev. Dr. Anderson, to whose kindness we are indebted for the facts relating to these missions,— "was generally sterile, the inhabitants few, and the prospect of usefulness small. Both of these missions were strictly *exploring missions*, and in both cases the information obtained was not such as to justify the instituting of a permanent mission."

It may interest our readers to know that the Rev. Mr. Arms spoken of in the preceding paragraph, afterwards went to Borneo, but finally returned and settled in this country. The Rev. Mr. Coan afterwards went to the Sandwich Islands, and has labored with great success on the island of Hilo, where he has, it is believed, the largest mission-church, if indeed it may be called one church, in the world. The readers of this Magazine are not unacquainted with his name, for he has often, during the last ten years

forwarded handsome *donations* from his people, to aid the work of the Society in France and othe Papal countries.

In the year 1835, the Bishops of the Methodist Episcopal Church in this country, sent out, at the request of the Board of Managers of the Missionary Society of that Church, the Rev. F. E. Pitts to South America, to see in what cities, if in any, missions might be commenced with a reasonable prospect of success. This brother visited Rio de Janeiro, Monte Video, and Buenos Ayres, and especially recommended the first and last named places. In consequence of this, the Rev. Justin Spaulding sailed in the March following for Rio de Janeiro, where he labored in various ways to diffuse the Truth, both among foreigners and natives. In the autumn of 1837, the Rev. Daniel P. Kidder, (now the Rev. Dr. Kidder) was sent out to join Mr. Spaulding. Mr. Kidder soon acquired such a knowledge of the Portuguese that he was enabled to make tours for distributing the Scriptures and preaching in various directions, particularly in the northern provinces. In October, 1836, the Rev. John Dempster was sent to Buenos Ayres, where and at Monte Video, he labored for several years.

In this way, the Methodist Episcopal Church of our country were very fairly inaugurating what promised to be a most glorious mission in South America, and it is ever to be deplored that they allowed the financial embarrassments of 1840–'42 to compel them to recall those excellent men, and give up all their stations in that Continent, save that at Buenos Ayres, where they have a Missionary to this day, whose labors, we believe, are much more directed to the English-speaking population than to the natives of the city.

In 1845 the Rev. David Trumbull was sent by the Foreign Evangelical Society—the predecessor of the American and Foreign Christian Union,—to Valparaiso, in Chili, where he has continued ever since to labor in many ways for the advancement of the Gospel. Mr. Trumbull has a regularly organized church and an interesting congregation of English-speaking people. He was kindly received, on his arrival, by the Rev. Mr. Armstrong, the British Chaplain. For many years Mr. Trumbull was more or less aided by the societies just named.

In 1851, the Rev. J. C. Fletcher was sent, at the joint expense of the American and Foreign Christian Union and the American Seamen's Friend Society, to Rio de Janeiro, where he labored successfully for several years, but was compelled to return by the failure of Mrs. Fletcher's health. Mr. Fletcher has twice revisited Brazil, and made extensive tours in it for the Bible cause and other important objects. In conjunction with the Rev. Dr. Kidder, he prepared the excellent work on "Brazil and the Brazillians," of which we have elsewhere spoken.

Some years later, the Rev. D. V. Collins was sent to Rio de Janeiro by the American and Foreign Christian Union, who afterwards spent some time in Monte Video and Buenos Ayres, and crossing the Andes, visited Valparaiso, Lima, several cities of Mexico, and returned by way of the Sand-

wich Islands, Japan, China, India, etc., having thus made the tour of the world.

Some eight or ten years ago, a Captain Gardiner, and a little company of devoted missionaries attempted to form a Christian Mission in Patagonia, on the north side of the Straits of Magellan. But the Mission was broken up, and the most of the persons engaged in it met with a cruel death at the hands of the savages of the vicinity. We have seldom read a more heart rending story than that of this unfortunate Mission. There has been some talk in England of renewing the attempt to plant a Mission in this inhospitable region ; but we know not whether anything has been actually resolved upon.

In March, 1853, the Rev. M. A. Williams sailed for Valparaiso, where he established a select grammar school, which he conducted for several years, on evangelical principles ; but the opposition of the Jesuits becoming at length too great for the longer continuance of his labors with a reasonable prospect of success, he went to California.

About this period the American Seamen's Friend Society sustained a chaplain (the Rev Mr. Rowell) at Panama for some years, and have since rendered occasional aid in the same way at Aspinwall.

In 1854 or '55, the Board for Foreign Missions of the General Assembly of the Presbyterian Church, sent the Rev. Mr. Pratt to labor at Bogota, the Capital of New Granada, and afterwards sent the Rev Mr. Sharp, and more recently Rev. Mr. McLaren, to labor in the same country. The death of the Rev. Mr. Sharp, within the last few months, is a great loss to this promising Mission.

The same Board has sent the Rev. Mr. Simonton, and since, the Rev. Mr. Blackford to Brazil, who have made a good beginning in their Mission. They are about sending a third missionary. The French Mission which the Board maintained for some years at Buenos Ayres has been discontinued.

The Southern Baptist Convention recently sent the Rev. Mr. Bowen, who formerly labored in Western Africa, to Rio de Janeiro, but his health having failed he has been compelled to return home.

An excellent minister from Scotland, whom we may not name, is quietly prosecuting his labors in Brazil with good success.

The American Church Missionary Society, (of the Episcopal Church) has recently commenced a Mission at Para, in Brazil.

The American and Foreign Christian Union and the American Seamen's Friend Society, a few months ago, united in sending the Rev. N. P. Gilbert to Callao (the seaport of Lima) in Peru, where he has commenced his labors as chaplain to the American and British seamen, and missionary to the stationary population, native and foreign. The Rev. Mr. Swaney, whom the latter Society formerly supported at that place, now labors in the Chincha Islands, off the coast of Peru.

The Methodist Church South, have projected a mission to Carthagena and other points in New Granada.

And finally, the American and Foreign Christian Union has within a

few weeks sent (he sailed on the 12th of March) the Rev. Ramon Monsalvatge to labor as a missionary among the natives and the French-speaking foreign population at Panama. Mr. M. labored from 1854 to '59 as a missionary in Venezuela and New Granada.

Such is the notice of South America, and of the attempts which have been made to spread the Protestant Religion in that Continent, which we have been able to prepare. We dare not say that it is complete; yet we believe that it includes every item of any considerable importance. We are not able to state the number of British chaplains in the chief seaboard cities of South America. We know that there are such chaplains at Rio de Janeiro, Monte Video, Buenos Ayres, and Valparaiso—but whether there are at Lima, Bahia, Caraccas, Pernambuco, and Para, we are not confident.

REV. MR. MONSALVATGE'S FAREWELL ADDRESS.

[At a Farewell Meeting held in the Rev. Dr. Parker's Church, March 10th, of which we gave some notice in our last CHRISTIAN WORLD, the Rev. Mr. Monsalvatge delivered the following address *in French*, which was interpreted by the Cor. Secretary. Our readers will be interested in it.]

DEAR BRETHREN AND SISTERS IN JESUS CHRIST:

At the time when I was set apart to the Holy ministry, the Rev. Dr. Baird took for the text of the charge which he delivered to me, this exhortation of the apostle: "*Preach the Word.*" He reminded me that the preaching of the Word is the beginning, the middle, and the end of the Gospel ministry; and to enforce this truth, he recalled this other language of the apostle: "Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine; endure afflictions, make full proof of thy ministry." Such was the brief summary of my duties which I heard on that occasion from the lips of Dr. Baird.

Since that memorable day I have endeavored to maintain vividly the impression so faithfully made respecting the work to which I have dedicated my life. I have been called to preach the Word both in the pulpit and out of the pulpit; in my own house and in the homes of others; in public and in private; whenever and wherever I may find souls that will hear. The Lord has also taught me that I am bound to preach in all the various offices of my ministry. Thus, to baptize, does not signify merely the sprinkling of a few drops of water upon the head—no, it is also to "*Preach the Word,*" which declares that we are defiled with sin, and need to be purified by the Holy Spirit. To administer the Lord's Supper, is not alone to distribute the elements of bread and wine, but also to "*Preach the Word,*" which declares that Christ hath died to atone for the sins of whosoever believeth in Him. To perform the rites of marriage is not to read the service merely, but also to "*Preach the Word,*" which declares that Christ is

the Spouse of the Church, and that we can find happiness in that relation only in following His example of devotion and affection. To bury the dead, it is not enough to walk in procession with afflicted relatives and friends to the grave—it is also to "*Preach the Word*," which declares that Jesus Christ is the Resurrection and the Life.

I may here observe that my work has been rather a missionary than a pastoral work; for the flock must be sought out and gathered before they can be led into green pastures. It has been my duty to labor to dispel the prejudices of my Spanish countrymen, who believe that baptism renders a man a Christian; that to administer the communion is to convey to the communicant the body, blood, soul and divinity of the Lord Jesus Christ; that to celebrate a marriage is to ensure the earthly happiness of the parties. The Spaniards, more than any other Papists, believe that to accompany a corpse to the grave-yard, will abridge the sufferings of the soul of the departed, already in purgatory.

But in order to efface from the minds of my countrymen these doctrines of the Pope, and to instil in their hearts the teachings of Christ, there will be obstacles for me to overcome, and persecutions to endure as in times past.

The Foreign Evangelical Society of New York sustained me during the years 1845–6–7, at Oran, in Algeria. I there established a school on evangelical principles. I distributed during that period three large boxes full of Bibles and religious tracts. In this work I met with success, but was not free from persecutions and interruptions. Upon my visit to that place, a short time since, after an absence of years, I found the fruits of my labors still visible in the lives of many Spaniards who profess to have arrived at the knowledge of the Gospel; of whom there are about two hundred at present in the town of Oran, and about five hundred in the adjacent country.

In 1847, the Society already named recalled me, and sent me to Texas, where I remained for five years, laboring in the towns of San Antonio and Brownsville. At San Antonio there was at that time only an English School, under the direction of the Rev. Mr. McAuley. I opened another for the Spaniards, and established evangelical worship. The Roman Catholic curate, Rev. P. Calvo, having failed in all his attempts to frustrate my labors, appealed to the Bishop of Galveston, who had recourse to the Pope; who forthwith sent out an Irish priest, a graduate of Maynooth, well informed and upright. He began to oppose me by starting an academy, in which he gathered together the Spanish youth of San Antonio. The cholera of 1849, which removed from me my beloved companion, promoted his object, for it occasioned my departure. Notwithstanding, it is to the Foreign Evangelical Society that the people of San Antonio are indebted for their present privileges of instruction; for had I not opened a Protestant school there, Rome would never have started one of her own; since she always prefers total to partial blindness.

From San Antonio I proceeded to Brownsville, where, in endeavoring

to establish on a firm basis a school for gospel instruction, I was obliged to meet and discomfit a French priest, and subsequently another, a Spaniard. I was followed in this field of labor by Miss Melinda Rankin, who is still at that post, and who has met with good success.

In 1854 I accepted a Bible agency to Venezuela. Whilst there, I distributed more than a thousand copies of the Bible and the New Testament, after having beheld the triumph of the Gospel in a public discussion lasting two days, which I sustained with two Capuchin friars, once my fellow monks in a convent in Spain.

I next removed to New Granada, and resided four years at Carthagena, supported and directed by a benevolent Christian gentleman of New York. In that town I distributed a large quantity of religious books, and opened a school, which soon numbered eighty scholars. I also started evangelical worship, and had the pleasure of drawing together every Sabbath some 400 persons To give some idea of the favorable reception which New Granada gave to the Reformed Faith, I may state that having proposed to provide a cemetery for Protestants, who had until then been without a burying ground, and who being refused by the priests a resting place in the common grave-yard, were generally interred during the night on the beach, I succeeded in collecting among the inhabitants of Carthagena the sum of money requisite to purchase and prepare the ground, as well as to buy a hearse ; and this sum I left under the joint care of the American, English and French consuls.

The Pope, being informed of the progress making by the Reformed Faith in New Granada, sent from Rome to Carthagena two Jesuits, and a Carmelite friar, for the purpose of endeavoring to accomplish what the native clergy in their ignorance, wretchedness, and immorality, could not attempt. To encounter successfully these three adversaries,—who, I may say in passing, would never accept any challenge to public discussion, contenting themselves with preaching against Protestantism, and lavishly distributing money and presents—I should have needed a salary which would enable me to give as freely as they, and to publish my discourses. When, furthermore, it came to pass that General Ospina, the leader of the Jesuit party, gained the political ascendency, I saw with regret that I must leave New Granada ; and went to visit the Spanish converts at Oran, in Algeria, who after my departure had been taught by the excellent Sanchez ; whom it had been my happiness to lead to the knowledge of the truth, and who is now pastor of a Wesleyan Spanish Church at Gibraltar.*

Shortly after I had become settled at Oran, there arrived five Spanish Jesuits, who, for six weeks consecutively preached against me and my mission. They succeeded in this, that the French government refused to grant me a colporteur's license, and permission to open an evangelical school. As I have already stated, I feel myself called rather to a missionary than to purely pastoral labor ; and thinking that I ought not to give

* In this mission I was still supported by my New York friend and benefactor.

my time wholly to preaching to converts, but ought in preference preach to those who are still destitute of a knowledge of the truth, I determined to return to the United States, hoping thence to be sent to some Spanish colony, where I might be enabled to accomplish the missionary work without hindrance on the part of an unfriendly government.

On my way I visited Gibraltar, where there are three Spanish Protestant churches. The largest of these is the Episcopal, numbering some five hundred members ; next comes the Presbyterian, with about three hundred; and then the Methodist with about two hundred members. The Rev. Francisco Ruet, pastor of the Presbyterian church, and the Rev. Pablo Sanchez, of the Methodist, are in communication with several localities in Spain ; and they assure me that there are thousands of Spaniards in the Peninsula, who are only waiting for freedom of worship to avow themselves Protestants, and to meet in public, as they do in secret already, to study God's Word.

You see then, my brethren, that Spain, fanatical and blood-thirsty Spain, has not remained insensible to the influence of divine grace. Many hundreds of Spaniards, it is to be hoped, have already been gained over to the Gospel. Soon my native land will follow the example of Italy and open her doors to the Truth. Meanwhile, let your sympathy and co-operation be given to the AMERICAN AND FOREIGN CHRISTIAN UNION ; that this Society may be enabled to send forth and sustain missionaries in those places which are already prepared to receive us. Pray that the Lord may be pleased to accompany our preaching with His Holy Spirit, so that it may tend to the spreading of His Kingdom.

The United States and England are two beacons which God has set up and lighted to illumine those who are in darkness ; not, as some pretend, to introduce confusion and anarchy among the nations. You are no revolutionists, aiming at the overthrow of established governments. The tranquility and public order which reign in England, and will soon, let us hope, be restored as in the past to this happy country, plainly declares that Protestantism is the religion of Peace. No ! it is not Protestantism which has propagated despotism and terror. It is not that which has so wearied the people of Rome with the Papal denomination, that on the very day when the French army shall leave Rome by one gate, it will be necessary for the Pope to escape by another. It is not Protestantism which has so well taught Francis II. the art of mis-governing Naples, that his administration has become an impossibility It is not Protestanism which has made of my own country the periodical scene of revolutions, and has transformed the scepter of Charles the Fifth into a brittle reed. It is not Protestantism that has impoverished South America, where governments succeed each other from day to day. Protestantism it is, however, which sends forth its missionaries to the nations with the command : " Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's !"

BELGIUM.

We have great pleasure in laying before our readers the following highly interesting letter from the Rev. Mr. Anet, of the Belgian Evangelical Society. It will furnish some idea of the Missionary operations of that society, and the signal blessing of the Almighty with which they have been attended :

"BRUSSELS, February 19, 1861.

"REV. DR. BAIRD.

"DEAR AND HONORED SIR:—I hasten to answer the request you make of me, to send you news of the work confided to us for your interesting CHRISTIAN WORLD. First of all I thank you for the sympathizing article which you have inserted in the number of this month, respecting the Belgian Evangelical Society. It is easily perceived that you have visited the places yourself to gather the basis of your information.

"Blessed be God, the work of evangelization in this country continues to advance. In the churches, piety, zeal and activity are developing, much less, doubtless, than they ought; still we ought to recognize with gratitude the blessing of the Lord. Our publications, as well as the Sacred Scriptures, are more and more spreading and penetrating all classes of society. A host of prejudices have been dissipated. The Gospel is better known and better appreciated, and a great number of facts which the Lord has accomplished through the instrumentality of our Society have produced a deep and salutary impression. Doors are still opening, and the necessities that arise call imperatively for new workmen. We hope that the Head of the church will raise them up, and will at the same time furnish us the means of supporting them.

"Here are a few very recent incidents, which I glean from two of our less important stations. They will, I trust, serve to give an idea of the progress of the work.

THE BISHOP'S GRAND-NIECE CONVERTED.

"About eighteen months ago we founded a station and appointed a pastor to labor in a district much given to manufacturing, named *le Centre*. On the 9th of April, of last year, we opened a small chapel; for, up to that time, meetings were held in private houses, as is still the case in the out-stations attached. A lady, the mother of a family of children, who was a grand-niece of a Roman Catholic bishop, attended the dedication service. The Gospel had already made some impression on her soul. Since then she has not ceased attending our worship, but has busily and seriously studied her New Testament, and read our religious tracts. She has withdrawn her children from the Romish schools, and entirely broken off connexion with her former church. Her husband, who was quite indifferent to the subject of religion, did not interfere with her. This conversion made a great noise; *first*, because this lady had many relatives among the clergy; *secondly*, because the family is large and exerts considerable influence; and *lastly*, because she has a decided and energetic character. Most educated persons of the place visit her house, and whoever spends a few minutes there must meet the question of religion. She addresses to each, with surprising frankness, serious appeals which seem to have already borne some fruit. Some infidels, among others, who at first rallied her on her new convictions, and her zeal for proselytism, in the end procured for themselves the Gospel and religious writings for the purpose of reading them. This conversion bears, moreover, the marks of a work of the Holy Ghost. Here is a proof among many others. About three weeks ago, one of her relatives died. She was present at the funeral, but she refused to

take any part in the ceremony called "the Offering" (*Offrande*), because she would have been obliged to kiss the rosary in token of adoration. All the relatives were very indignant at her conduct, but especially one of her cousins, a Romish priest, who on this account asked for an interview with her. She gladly accepted the priest's proposition; but the priest, on reflection, judged it most prudent not to go to her house. The very day fixed for the interview, the priest met some of this lady's children, and questioned them about the alteration that had occurred in their mother. Among other things he said to them: 'Well, has your mother then decidedly changed?' The eldest child, who is a young man unfortunately quite frivolous, answered: 'Oh, as for changing,—mother is so much changed, that she can scarcely be recognised as the same person." Then he enumerated some facts that fully attested that the moral and religious change effected in his mother was deep and striking. The priest then added, lowering his voice, 'She has not then changed in name alone!' To render his observation intelligible, I must say that it is generally acknowledged by the community, that the Roman Catholics who become Protestants change their conduct and lives, not only their name.

THE COLPORTEUR AND THE SHOE-MAKER.

"A Colporteur labors in this district. He is a simple and pious young man, who knows the way of salvation sufficiently to be able to point it out to the ignorant. He goes from house to house, offering the Bible, and religious books and tracts, and wherever he is allowed to do so, he reads from the Scriptures and prays. There is thus an opportunity every day to sow the heavenly seed in many houses. His labor is not in vain. I will give you, in proof, one or two examples taken among many. In traversing a small town of the neighborhood, he entered the shop of a shoemaker, and offered to him the New Testament. 'That is a bad book!' said the shoemaker—'Have you read it, sir?' answered the Colporteur. 'No, but I believe it to be so.' 'But,' replied the Colporteur, 'if, before having examined your goods, I should say, 'Your shoes are bad,' my assertion would prove nothing. Allow me then to read to you a passage in this book, in order that you may judge whether it be good or bad.' The shoemaker consented, although with some reluctance. The Colporteur reads from the New Testament; and when he has stopped, the shopkeeper eagerly buys the volume, while thanking the Colporteur.

THE GOSPEL-LEAVEN AMONG THE WEALTHY.

"As he presents himself at every door, he is sometimes introduced into opulent mansions. Thus it happened that he met two ladies, wives of extensive manufacturers. They first obtained the New Testament; then some controversial tracts; then again some religious stories; and a few weeks since, one of them said to the Colporteur: 'Give me tracts or books that speak of salvation.' She chose among others the pamphlet of Alexander Hull, 'Come to Jesus.' One of these ladies falling sick, the Colporteur visits her by her request, and at each visit reads a portion of the Gospel, which forms the subject of a serious conversation, and is closed with a prayer. She loves these *pastoral* visits of a Colporteur; but she does not as yet dare to accept those of a pastor."

FROM DARKNESS INTO MARVELOUS LIGHT.

The letter of Mr. Anet gives us in conclusion an account of the religious struggles of a former Roman Catholic monk, in his progress from the darkness of nature to the marvelous light of the Gospel. Our space,

however, permits us to give only a few extracts which will sufficiently indicate the difficulties of a moral, as a well as of a physical character, environing the soul awakened to a sense of its sinfulness, but constrained by the toils of a corrupt Christianity.

"You are acquainted with the city of L., celebrated for its Roman Catholic university. The small church, which, with God's grace, we have been enabled to form there, continues to grow in a gradual manner, but yet its progress is sensible. Within six months, the Lord has effected a remarkable conversion. Here is the account given me by the pastor:

"It was at the beginning of September last that I held my first interview with a young man whom I had already perceived several times at our meetings to be very attentive, and looking up the passages which I explained in his Bible. I felt a strong desire to make his acquaintance; but I did not succeed, for he always left the chapel before the end of service, so as to return to the barracks before the prescribed hour. One evening he came to see me, and when I asked him what he desired, he replied, 'Oh, Sir, give me counsel! Tell me what I must do, for since I have heard you preach the Gospel, I find myself in a new world. Tell me more of the Gospel!' My heart leaped with joy at the hearing of these words. In order the better to know his necessities, I asked him for some explanations, and this is what he told me:

"I am the son of parents devotedly attached to the Church of Rome, living at R——. I was always engrossed with the salvation of my soul. From earliest youth I sought that salvation in the practices of the Romish Church. A profession or trade seemed to me too worldly, and so I esteemed myself happy, when, by the intervention of my *curé*, I was admitted into the small seminary of M——, and I caught a glimpse, as I thought, of the possibility of entering the clergy. At the end of two years I was sufficiently advanced to be received into a large seminary. My joy was indescribable when I was clothed with the monastic habit, and received in the convent of our Lady of Mercy, at A——."

The young monk now supposed his eternal salvation secured, but he was soon undeceived. He was still a slave to the fear of death. To avoid what he believed to be suggestions of Satan, he betook himself to new austerities, and lacerated his body so unsparingly that his example was quoted habitually in the convent as a model of piety. Soon he was entrusted with the religious instruction in a boarding-school of boys. It was just here that the suspicion entered his mind that these doctrines were not the simple truth.

"I found myself weighed down under a great load of distress, especially when I remembered those words of the Lord, which I had once read in one of the Gospels: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.'"

Soon the young monk's meditations led him to depart in some particulars from the catechism of the Church of Rome. As soon as the father-director learned this fact from the pupils, he subjected the monk to a severe reprimand, and prescribed penance, hoping, no doubt, thus to dissipate his doubts. He submitted patiently, but his distress did not diminish; and when again an attempt was made to induce him to take charge of the

religious instruction of children, he plainly declared his inability to teach according to the commands of the Romish Church.

"I was convinced," he says, "that all these practices and all these works according to the flesh, could not save our immortal souls. These convictions, together with the ardent desire of finding the peace of my soul, which the convent could not give me, brought me to the decision to put off the monastic costume which I had accepted as a pledge of eternal safety. The great difficulty I then experienced was to find a livelihood without trade or protection. I was compelled to join the army, in which I have now been for five months. What I heard respecting the evangelical church here, determined me to come and listen to your preaching. I cannot tell you, sir, the effect which your words respecting faith and the merits of the Lamb of God produced upon my soul. I now know what that means: 'Jesus is the Lamb of God that taketh away the sins of the world.'"

We regret our inability to give in greater detail the history of this interesting case of conversion. Referring to the state of the finances of the Society respecting whose operations he writes, Mr. Anet says:

"At this moment our deficiency amounts to about 20,000 francs, about ($4,000); and to enable us to meet our engagements from now until the 31st of March next, we need at least 15,000 francs (about $3,000) more. You know we are poor, and it is with great difficulty that we obtain advances. Doubtless we have confidence that the Lord will not forsake us; that he will deliver us once more. Still we find it difficult to free ourselves from the uneasiness caused by the financial crisis that has already lasted quite a long time. If you ask what is the cause of our embarrassment, I would answer that, on the one hand, it is due to the enlargement of our field of labor, and on the other to the very sensible diminution in the subsidy formerly granted to us by two of the societies with which we had official relations. One of these two societies is the American and Foreign Christian Union; during the last year or two, it has sent us only 1,270 francs ($250). I say this not in the way of complaint towards your honorable Committee, whose feelings of generous sympathy we are well acquainted with, but solely to inform you of the causes of our financial trouble.

"Accept, dear and honored brother, the most affectionate salutations of your devoted servant in Christ,

"Leonard Anet."

FRANCE.

[The following letter from the Rev. Dr. McClintock will be read with much interest.]

Paris, March 4th, 1861.

The decree of 24th November, by which the Emperor so greatly enlarged the powers of the French Chambers, is already producing abundant fruit. France is ringing with the echoes of the recent debates in the Senate, and especially with the great speech of Prince Napoleon on the Italian question, in answer to the Marquis de la Rochejaquelin. It has

been the fashion to decry the Prince ; every one has thought himself at liberty to laugh at *Plon-Plon*, as the wits of Paris nicknamed him. But in the private circle of his friends he has been better appreciated ; indeed, few men have had greater reputation for wit and promptitude of repartee. Still no one has given him credit for the power of copious and vigorous eloquence which he displayed the other day. Friends and enemies were alike astonished at the really magnificent speech by which he held the Senate thoroughly under his hand for four full hours.

It is not simply, or chiefly, however, the bearing of this speech upon the personal character and reputation of the Prince Napoleon that gives it so prominent a place in the public interest. Nor is it considered simply as a powerful, if not irrefutable, vindication of the policy of the Emperor, of the English alliance, and of the great principle of Italian unity. In all these respects it has its value. But its chief importance lies in its frank revelation of the sentiments of a large section of the supporters of the Empire, if not of the Emperor himself, on the subject of the temporal power of the Pope. "Without stopping to inquire," said the Prince, "whether a national Church would not better satisfy me than a foreign Church, I declare that, even for the reasons given me by M. de la Rochejaquelin, I desire a total separation of the spiritual from the temporal power, and am anxious to see the spiritual sovereignty independent of any temporal power."

But what is the Pope to do ? Where is he to have the seat of his spiritual sovereignty ? You will remember the "Rome and a garden" to which the famous pamphlet of last year (*Le Pape et le Congrès*) delegated his Holiness. The Prince circumscribes the limit still more closely, and adopts a plan proposed some time ago in Italy, and set forth also by Dr. Burgess, of London, in a recent pamphlet. "Cast your eyes," said the Prince, "upon a plan of Rome, and you will see how singular a division nature herself has made. On the right bank of the river you see the Catholic city, the Vatican, the Cathedral of St. Peter ; while on the left you behold the city of the ancient Cæsars, Mount Aventine, and the grand monuments of Imperial Rome. On the right bank is the Rome in whose precincts Catholicism has domiciled herself. It is possible to convince the Pope that here are, and ought to be, the limits of his sovereignty."

The entire speech is, in substance, a declaration that the temporal power of the Pope is at an end, and that France cannot be compelled, even by the united efforts of all her Bishops, to restore it.

The recent action of the government in summoning the Bishop of Poitiers before the Council of State is another significant fact. The "mandements" and "pastorals" of the Bishops have been bitter and severe enough in all conscience for a year past, in treating of the relations between the Papacy and France ; but the Bishop of Poitiers has capped the climax. In a recent pastoral, he draws a long and elaborate parallel between the French Emperor and Pontius Pilate ! In Protestant minds, the blasphemy of this comparison is even greater than its political audacity ; but Roman Catholics, accustomed to consider the Pope as the

representation of Christ on earth do not so regard it. In charity, I believe that the Bishop meant no disparagement to the blessed Savior. But the political fault remains. The government has been long suffering, indeed, under Episcopal assaults ; but there is a limit, it seems, even to Imperial forbearance ; the last feather breaks the camel's back. What penalty the Council of State will inflict remains to be seen; it will doubtless be as mild as possible ; but *any* punishment, it is thought, will be enough to convince the Bishops that the Emperor is no longer to be trifled with.

It is certain that, for the present, there is a fierce fight going on between the Prelates and the Emperor. They cannot forgive him Magenta and Solferino. The brilliant victories which opened the way for Victor Emanuel to the throne of a United Italy, at the same time established the Emperor immoveably upon the throne of France. In both these aspects the Papal party mourn over those fatal victories ; a United Italy means the destruction of the temporal power of the Pope ; and a Napoleon dynasty settled in France, cuts off forever the hope of restoring the Bourbons. But the Bourbons are the natural and historical allies of the Pope ; and the Papal party in France, can be nothing else, in politics, but legitimists.

The issue cannot be doubtful. The Emperor, supported as he now is by the liberal party in France, is too strong for the Bourbons ; too strong for the Papal party. But neither he, nor the priests, I think, will push matters to extremes. The question of the "temporal power" will be given up for the *time ;* and all will apparently go on with the old harmony.

The debates in the Senate bring out in strong relief the hatred of the ultramontane party for England. In the eyes their English alliance is a shame and a disgrace ; and if the reins of power were by any accident to fall into their hands, there is little doubt but that they would plunge France at once into a war with England, form a close alliance with Austria, and endeavor to restore the *status quo* in Italy. The Emperor, on the other hand, and with him the vast majority of the mercantile and industrious classes of France, are determined to maintain the English alliance, as the only sure guarantee for the long peace which is necessary for the development of the manufactures and commerce of France. In view of this antagonism, the American troubles, which are seriously lamented in England, and by the French government, are, it is said, welcomed and rejoiced over by the legitimists, simply because it is hoped that England may be embarrassed by a failure in the supply of cotton !

In Protestant circles, and, indeed, in Roman Catholic ones as well, there has been a profound feeling awakened by the recent pamphlet of M. St. Hilaire, Professor of History, at the Sorbonne. Its title is "*Ce qu'l faut à la France,*" ("What France Needs.") It is published in full in the February number of the *Revue Chrétienne*, and you will no doubt have seen it before this letter can reach you. It gives a rapid but brilliant sketch of the religious history of France from the time of Clovis to the present

day under five heads, which of themselves suffice to indicate the keen analytical power of the survey. They are, 1. *Militant Piety: the Crusades*, from Clovis to the death of St. Louis ; 2. *Monkery, and the National Strife with the Pope ;* from St. Louis to the Pragmatic Sanction of Charles VII ; 3. *Concordat and the Reformation:* from the time of Francis I. to Richelieu ; 4. *Jansenism and the Revocation of the Edict of Nantes:* from Richelieu to the death of Louis XIV.; 5. *France without God* : from the death of Louis XIV. to the present day. From the terrible Godlessness into which France has fallen there is but one mode of escape. She must return to God ; she must accept the Gospel. "But the Gospel—is it Protestantism ?" In answer to this St. Hilaire replies—"It is not for us, but for France, to judge and answer for herself. *In the Gospel itself she will find the true answer.*"

M. St. Hilaire's reputation as a writer and a lecturer will give great circulation to the pamphlet ; and in the present state of the French mind, agitated as it is by the discussion of the temporal power of the Pope, it will find multitudes of Roman Catholic readers.

In the bosom of the *Reformed Church,* the conflict about Rationalism still rages. Compromise is declared to be out of the question ; one side or the other must give way. But no one expects a speedy solution of the difficulty ; in the absence of synodical authority there can be no decision reached except through the action of individual Churches and consistories, and then the decision can only be a moral one. The tendency of the strife is to produce dissatisfaction, especially among the evangelical ministers, with the union of Church and State, the evils of which are signally manifest in the inability of the Church to deal with so vital a question as this defection of her pastors from the faith of the Gospel. Aspirations for freedom, and for the truth which alone brings freedom, caused the separation of 1848, and the formation of the "Union of the Evangelical Churches of France ;" and these aspirations are now, it is thought, leading many minds among the Reformed clergy in the same direction.

I am happy to be able to report continued prosperity in the American Chapel. The troubles at home have taken many of our people across the water ; yet our congregations continue to be very good. I had the great happiness to take into church fellowship, last week, the daughter of one of your friends in New York, one of the best and most active Christians of your city. It rejoiced my heart, and that of many others, to see her partaking of her first communion last Sunday.

Yours affectionately, J. McClintock.

SOUTH AMERICA.

We have letters from the Rev. N. P. Gilbert, who labors in the service of the American and Foreign Christian Union, and the American's Friend Society, dated at Callao, (Peru), February 28th 1861.

Mr. Gilbert has commenced his labors at that city, which is the seaport of Lima, (distant seven miles), with much encouragement. Callao has a population of twenty thousands souls, among whom are many English and Americans, Germans and Italians—the last named are quite numerous also in the city of Lima.

At present Mr. Gilbert's labors, so far as the permanent inhabitants are concerned, are confined to the foreign population. In the meanwhile he is applying himself diligently to the Spanish language, in the hope of being able in due time to labor among the natives of the country. His meetings are well attended. In the Sabbath-school there are fifteen youths. The mother of one of the scholars is a Roman Catholic, but she is desirous of having her child brought up in the knowledge of the Word of God. She has requested Mr. Gilbert to baptize her child. Mr. Gilbert has baptized two other children whose parents (German and Italian) were Roman Catholics.

Mr. Gilbert calls for many copies of the Scriptures and tracts in the Italian language, for the numerous Italians in Callao and Lima. He must have them without delay. We were not aware that there are so many Italians in those cities. Mr. Gilbert thinks them the most hopeful of all the foreign population.

On the whole, Mr. Gilbert is encouraged in his work, and seems to have fairly gotten hold of it. At the date of his letter he had been a little more than two months at Callao.

THE SOCIETY'S WORK IN OUR OWN COUNTRY.

We have received the usual monthly reports from our Missionaries in various parts of our country. They contain many items of interest; but we have not room for them in the present number, by reason of the unusually large amount of matter relating to the Foreign Field which we deem it important to lay before our readers. The Home Field will receive a larger notice than ordinary in our next.

MISSIONARY INTELLIGENCE.

ITALY.

From no part of the world do we receive more cheering intelligence than from Italy. Chapels are opening in many cities in the northern and central parts of the country. We can count no less than twenty cities and considerable towns where the Word of God is regularly preached, in chapels and churches, to congregations of from thirty or forty persons up to several hundred. And all this in the Italian language, with two or three exceptions, in which the German and French are used. Good books are printing at Turin, and still more at Florence; more than fifty colporteurs are at work in all parts of

Italy, excepting Venetia, and what remains to the Pope of the former "Patrimony of St. Peter." The Rev. Dr. Stewart, of Leghorn, has twelve colporteurs under his direction, and derives the money to support them from friends in Scotland. We hope that the AMERICAN AND FOREIGN CHRISTIAN UNION will be able soon to increase its present number of laborers Italy to at least a dozen or fifteen.

TURKEY.

The week of prayer in January, was observed at Aintab and Marash, two of the stations of the American Board in Northern Syria, with great interest. At the former, the meetings held early in the morning and at 4 P. M., were attended by congregations of four hundred persons at the beginning, and reaching eight hundred before the close. At Marash the average attendance was above five hundred. A new impulse was given in each place to the work of evangelization. Dr. Schneider reports an addition of seventeen to the Aintab Church at their January communion, and regular Sabbath congregations of between nine hundred and one thousand. Mr. White writes from Marash: "God is pouring out His Spirit here. There is much inquiry among Armenians and Catholics. The congregation yesterday (Feb. 10) was more than nine hundred. From twenty to fifty new hearers are seen every Sabbath. A priest's son, who has been an active opposer, has become a Protestant. The priest has no one to help him, and his church is shut. The poor old man wept much."

CONSTANTINOPLE.

More than four times the number of volumes were issued in 1860, from the depository of the American Bible Society in Constantinople, than in the previous year. Three men labored during the whole year, and nine during a part of it, to circulate them. Mr. Bliss writes: "The word of Life in fifteen different languages has been offered by them to thousands in Bulgaria, Bithynia, Galatia, Phrygia, Cappadocia, Mesopotamia, and parts of Palestine. Some of these brethren have sold large numbers of the Scriptures. The work of others has been pioneering—exploring regions hitherto unvisited by missionary or colporteur. The sales of the latter have been small, but they have been permitted to hold up the Bible before the eyes of men, read from it in their hearing, tell of its value, and urge them to accept of it as the gift of God to reveal to them the way of life. They report that they have almost uniformly met with favor from the common people, but invariably opposition from the ecclesiastics."

Mr. Meriam reports the sending out of a helper as a preacher and book-pedlar from Philippopolis among the Bulgarians. The higher clergy, who are Greeks, sought in every way to thwart him; but almost everywhere, the native Bulgarian priests and the people received him cordially, and eagerly procured his books.

THE NESTORIANS.

Mar Shimon, the patriarch, is dead. His rule has been long and troubled; he was an opposer of the mission to the extent of his ability for the last years of his life. His brother, Dea. Isaac, is evangelical, and a valuable helper. The successor to the patri-

archate is a mere lad, of no decided character.

The mountain tribes resist the determined assaults of the Papists, and listen attentively to the Gospel.

SYRIA.

The station-reports for 1860 give a distressing picture of the desolation which has come upon that land. Beirut, Abeih, Sak el Gharb, B'hamdun and Tripoli have been occupied without interruption. Sidon is resumed. Homs and Deir el Komr remain forsaken — the latter destroyed. No American missionary has been injured. Two church members, and five or six other Protestants, were killed at Hasbeiya. No other native Protestants are known to have lost their lives in Syria. The people generally are hardened under their calamities, but seem to be more favorably affected. The gathering of the people at Beirut and Sidon has given the missionaries larger congregations than ever before ; and multitudes from remote places have come for the first time into contact with the Gospel. Several admissions were expected to take place at the next communion to the Beirut church; and in Sidon the aspect of things is promising.

WESTERN AFRICA.

Mr. Bushnell has a class of ten or twelve candidates for baptism at the Gaboon. The meetings of the "week of prayer" are spoken of as having been interesting, and the writer is encouraged to labor on in that dark land.

CORISCO.

The Presbyterian Mission on the island of Corisco, bids fair to do great good. A boarding-school of thirty young men and women from tribes that occupy the main land, is training up those who will do much to impart the Gospel to their countrymen. Already several native preachers and teachers have gone forth from the mission, some of whom are laboring fifty miles distant on the main land. The members of the school have a prayer-meeting, that is well attended, at half-past six, P. M. The noon-day prayer-meeting, which has been long kept up, is well attended. Some of the *natives* occasionally attend.

CAPE OF GOOD HOPE.

The "Wesleyan Missionary Notices" for March, contain an interesting letter from the Rev. Mr. Barber, who preaches at a mission station at *Diep River*, and to another at *Wynberg*, in the vicinity of the "Cape." There are more than fifty members in the church at the former place. In both the Gospel has achieved some striking victories We wish that we could give Mr. Barber's letter, so interesting is it. The poor converts at Diep River hope to raise £30 this year. Some of them gather wild honey and sell it ; some keep "missionary hens," which yield a handsome profit. Others make something in other ways. The native Christians at Wynberg will go beyond £125 this year. Should they do so, the two stations will probably raise well-nigh £160, or $800—a large sum for these converts, who were a few years ago poor heathens.

CHINA.

The missionaries of the various Societies and Boards who are laboring in China seem to meet with very steady encouragement in their work.

The growth of the native churches is no where very rapid. At Canton, Hong-Kong, Ningpo, Shanghai, there are indications that the Truth is gaining ground. New missions are projected at Fuhshan and other places. A "great and effectual door is opened" in China, but the laborers at present on the ground are evidently insufficient for the vastness of the work.

A copy of the new treaties has been obtained by a Missionary from the Governor of Canton. The French supplementary treaty or "Pekin Convention," dated Oct. 25, 1860, contains an important addition to the Tientsin treaties. By the latter, missionaries were allowed to travel through the country; but there was no stipulation as to the right to erect dwellings, churches and schoolhouses. The new French Convention has this explicit guarantee:—"It is permitted to the French propagators of religion to rent and purchase ground, and to erect and build in *every province* at pleasure." The right of residence and holding property will now therefore be held, not by the mere favor of local authorities, but by treaty stipulations; and be enjoyed equally by all under the "most favored nation" clause. In the final interview of the American Minister, Mr. Ward, with the Governor-General at Canton, he was assured that the concession in regard to the residence of an Ambasador at Pekin in the British treaty, gave, of course, the same right to the American government.

SIAM.

The missionaries of the Presbyterian Board, Messrs. Wilson, McFarland, and House, are prosecuting their labor with good prospects. Mr. House is about to commence a mission at Petchaburi, a large city to the north of Bangkok. He has the full sanction of the government of Siam, as well as of the municipal authorities of the place. This will be the first mission established in Siam out of the capital.

INDIA.

In all parts of India, the missionary work is happily advancing. It ought certainly to make Christians liberal and kind in their feelings towards each other, and prevent them from making too much of denominational differences, when they see, as they must if they read the proceedings of the various missionaries of India—Episcopalian, Baptist, Presbyterians, Wesleyans and Methodists, Independents and Congregationalists, Lutherans, etc.,—that He who is "the Lord of the harvest," blesses the labors of *all* his servants in that vast field. It would not be easy to discover whom He blesses most. And who would undertake that invidious task?

We are interested to see the question of providing more religious instruction for English residents and soldiers in India agitated. Hitherto, that branch of labor has been very much left to the chaplains sent out by government for, or with, the regiments. Of course these chaplains are Episcopalians for the most part. It is now beginning to be felt that more must be done for the religious and moral instruction of the many thousands of English and other Europeans who are in the civil and military service of that vast empire; and the Wesleyan Missionary Society has made a beginning by sending the

Rev. Daniel Pearson to that field. Mr. P. has commenced his labors at Barrackpore, with much promise of success. His services are well attended by the officers and soldiers. This is a new and most important phase of missionary labor in India. The wicked lives of too many of the European residents and soldiers in that country is a dreadful obstacle to the spread of the Gospel.

BRAZIL.

The Rev. Mr. Simonton has made to the General Assembly's Board, a most interesting report of a tour lately performed in the Southern interior of the empire, in which he speaks of the numerous German colonies in the province of San Paulo, and the great spiritual destitution in which they are. He speaks highly, and justly, of the liberality of the Brazilian Government on the subject of religion.

OTHER MISSIONS.

Our restricted limits forbid our saying anything this month, respecting the Missions among the Indians on our borders, a subject always interesting ; the progress of the Gospel in the Sandwich Islands, to which our readers will find, however, some reference in Mr. Coan's letter ; and various other parts of the world.

NEWS OF THE CHURCHES.

ENGLAND.

The controversy about the Oxford "Essays and Reviews" continues without abatement. The seven gentlemen who are the authors of them—all of whom hold important posts in the Established Church—have obtained the soubriquet of SEPTEM CONTRA CHRISTUM (the "Seven against Christ,") in allusion to the celebrated play of Æscylus entitled: "The Seven against Thebes." An address on the subject of the errors contained in this book, signed by eight thousand clergymen, was presented on the 13th of March, to the Archbishop of Canterbury, who received it with great pleasure, and assured the Committee who were deputed to deliver it, that both he and his fellow-bishops were fully alive to the very unsound sentiments contained in these "Essays and Reviews;" but intimated that such is the defective and unsatisfactory state of Church discipline, that there was little ground to hope for a proper and a speedy decision in the Law Courts in relation to this dangerous book. He even stated that it would probably be three years before the question could be finally decided by those Courts. What a calamity ! And all that time the authors of the mischievous work must be permitted to retain their places in the Church, and their pernicious sentiments will be greatly disseminated in consequence of the notoriety given to the authors, who are about commencing the publication of a series of tracts, it is said, in the same vein. Many replies in pamphlets, reviews, etc., have been made to these Essays and Reviews, and extended and elaborate ones are announced. The venerable Dr. Philpotts (Bishop of Exeter) now eighty-four years of age, has written a severe letter of condemnation to Dr. Temple, one of the seven authors. Even Dr. Pusey has written ably against the dangerous tendencies of the doctrines of this book—which is after all a

rehash of the heresies of the shallow "Critical School" of Bauer and other German neologists.

SCOTLAND AND IRELAND.

The resuscitation of religion in Scotland and Ireland, as well as in Wales, that has taken place within the last two or three years, is producing good fruits. Of this the evidence is both abundant and cumulative. There is a blessed religious movement in the Orkney Islands. The characteristics are very much the same with those of Ireland two years since.

FRANCE.

The Reformed Church of France has her "Seven against Christ;" for a "Broad Church," similar to that of England, has for some time been developing itself in her bosom. A Pastor Pellisier of the Consistory of Bordeaux has been preaching against the essential doctrines of the Gospel, and announcing a sort of "*Church of the Future.*" Messrs. Hovy and Villaret, of the same Consistory, have replied to him with great vigor. And so it goes. The conflict which Truth has to maintain with Error is a never-ceasing conflict. Such it will be till the termination of this dispensation, when the righteous will all be gathered home to heaven, and the wicked, whether men or devils, be doomed to everlasting confinement.

GERMANY.

The celebrated Dr. F. W. Krummacher has published a remarkable document on the character of Frederick William IV., the late King of Prussia, in which he describes the very happy influence of that monarch's reign on the universities, the gymnasia, and the common schools of that kingdom. During his reign of seventeen years (we speak of his *active* reign, for during the last three years of his life he was unable to take any part whatever in the government,) a great and happy change was brought about in the "Public Instruction" of the realm, so far as religious teaching is concerned. The progress of evangelical instruction was immense during that period. A corresponding advance was also made in the instruction imparted from the pulpit.

We may remark, in passing, that the controversy about the late Baron Bunsen (or Chevalier Bunsen, as he is still often called), which sprung up a few months ago in England, and which threatened quite seriously to affect the interests of the "Evangelical Alliance," has been brought to a close by the action of the Executive Committee of that body, in modifying the eulogistic resolution which they passed on the character of that German diplomat, philosopher, and savant, many of whose productions are so voluminous that they must forever remain unread, save by a very few persons.

AUSTRALIA.

Religion is advancing in all the provinces or states comprehended under the name of Australia, which is now synonymous with New Holland. These provinces are New South Wales (the oldest), Victoria, South Australia, West Australia, and Queen's land. In the large cities of Sydney, Melbourne, and Adelaide, there are many churches of the various evangelical bodies. The Presbyterians of Victoria have lately organized a "General Assembly," which it is probable, may at no very distant day embrace the Presbyterian churches in all the other provinces.

JAMAICA.

The Revival in that island continues to excite great interest. It has extended into many parts of the island, and seems to be accomplishing great good. The movement needs the guidance and labors of judicious men. We are happy to think that there are many such men among the ministers of the several evangelical denominations on that island.

MISCELLANEOUS.

WALDENSES IN SOUTH AMERICA.—In the extended notice of South America which we have given in the first pages of the present number of THE CHRISTIAN WORLD, we omitted to say that an interesting, but small, colony of Waldensian Christians from the "Vallies in Piedmont" has been planted in the Banda Oriental, near Montevideo, of which we may have something to say before long.

OUR ANNUAL SERMON.—The Annual Sermon before the Society will be preached, this year, on the first Sabbath night in May, by the Rev. William Adams, D. D., of this city. This announcement, we are sure, will gratify many of our readers.

DEFERRED COMMUNICATION.—We are compelled to keep back for the next number of the Magazine very interesting letters from the Rev. Mr. Coan of the Sandwich Islands, Mr. Rosenius of Stockholm, Sweden, and Miss Rankin of Brownsville, Texas.

NEXT ANNUAL MEETING.—The Twelfth Anniversary of the Society will be celebrated on Tuesday, the 7th of May, at 10 A. M., in the Irving Hall. Pastor Fisch, of Paris, and other interesting speakers, will speak on the occasion.

THE LATE EDWARD VERNON.—The Board of Directors at their last meeting adopted the following "Minute" in reference to this excellent man:

"It is with feelings of the deepest sorrow that the Board have heard of the decease of their late General Agent, Edward Vernon, Esq., and they would here record both their high sense of his worth, and their grief at his loss.

"Mr. Vernon was connected with the AMERICAN AND FOREIGN CHRISTIAN UNION from its origin till the day of his death, although for several of the last months of his life he was seldom able to come to the office. He had been connected with the American Protestant Society for some years before it was merged in the present organization, having come from the city of Utica, where he had long resided and was greatly esteemed.

"Although in feeble health for several of his last years, Mr. Vernon kept wonderfully abreast of the great movements of the age, especially those that related to Christ's Kingdom. Few men have taken greater interest in all such subjects. And by his example, his conversation, his prayers, his beneficence, he endeavored to honor

his God and Savior in the various spheres of usefulness which he was called to occupy.

"The Board only fulfill a sacred duty in making this minute, a copy of which they request the Secretaries to cause to be transmitted, with the expression of their condolence, to the family of their deceased friend and colleague, and have it published in "The Christian World."

BOOK NOTICES.

Annals of the American Pulpit. The Carters have just issued the Seventh Volume of Dr. Sprague's great work, the "Annals of the American Pulpit, or Commemorative Notices of Distinguished American Clergymen of Various Denominations." The preceding volumes related to the Congregational, Presbyterian, Episcopal, and Baptist Churches. The present, containing 850 pages, and embracing the names and the deeds of very many of the founders and builders-up (under God) of the great Methodist Church, in its three most prominent branches, (the Methodist Church North, the Methodist Church South, and the Methodist Protestant Church), will be found to be not inferior in interest to any of the preceding. Like all the others, it contains the biographies only of the ministers who have finished their career in the Church on earth, and gone to join the Church in heaven. We most heartily recommend this most interesting book, which may be bought separately from those volumes that have preceded it, by those who do not feel disposed to buy the entire set. What a history the Methodist Church has had in this country! What pioneers and founders it has had! What prosperity it has enjoyed! May it have the grace to be ever faithful and humble.

Zwingli: or, The Rise of the Reformation in Switzerland. A Life of the Reformer, with some notices of his times and contemporaries, by R. Christoffel, and translated from the German by John Cochran, Esq. Mr. Anson D. F. Randolph the well-known bookseller of New York, has some copies of this work for sale at a very reasonable price. It was published by T. & T. Clarke, of Edinburgh, and is a work of real merit. We have no other life of the clear-headed Reformer of Zurich which can be compared with this; and we sincerely hope that those who would know well the life and labors of that excellent man, will not fail to procure, whilst they may, this interesting volume.

Mr. Randolph has also some copies of the History of French Literature in the Eighteenth Century, by the late Alexander Vinet. The translation (from the French) was made by the Rev. James Bryce. This beautiful volume is also from the press of the Messrs. Clark of Edinburgh, and may be had for *seventy-five cents!* Vinet was the Pascal of those times. He died at the age of fifty. We shall ever esteem it a great honor to have known him personally. He was one of the greatest of men, and as humble and modest as he was great. His "History of French Literature" may be read by all with safety and profit.

The McDermott Family; or, Stories Illustrating the Catechism. Of this interesting and instructive work, in seven convenient volumes, (the set for only $3) Mr. Randolph is the publisher. To those who prefer the Assembly's Shorter Catechism as a summary of Christian Doctrine, this work may be recommended as invaluable. The first two volumes of the series are from the pen of the Rev. A. R. Baker. The other five volumes are the joint production of the same author and Mrs. Madeline Leslie, and abound in

admirable illustrations of the Doctrines of Grace, so attractive that none who attempt to read them will likely fail to go through them.

PLEASANT PATHS FOR LITTLE FEET. By Kruna.

This is a charming little book for young folks. It contains many delightful stories. The work is from the pen of the wife of a New England Pastor, and does her great credit. The Publisher is A. D. F. Randolph, New York.

THE ECLECTIC MAGAZINE and THE AMERICAN THEOLOGICAL REVIEW, for April, have been on our table for some time. Mr. Bidwell is a punctual publisher. Of both these Periodicals we have often spoken, and highly, but not more highly than they deserve. The ECLECTIC MAGAZINE is a store-house filled with the best articles to be found in a dozen of the best English Reviews. As to The AMERICAN THEOLOGICAL REVIEW, it is enough to say that it is edited by the Rev. Henry B. Smith, D. D., Professor in the Union Theological Seminary, New York—one of the best scholars, and one of the fairest and most courteous of theological and controvertial writers in our country.

SONGS FOR THE SORROWING. By U. N.—with an introduction by Wm. R. Williams, D.D., New York. Phinney, Blakeman and Mason. 1861.

A more touching memorial of one "gifted and accomplished, but taken from her friends and from a widowed mother, by what to them may have seemed an untimely death," could not have been devised, than this volume of poems, completed but a short time previous to her removal. The learned and eloquent divine who introduces it to the public, does not go too far in saying, that "the Christian will find much in the poetry to win and repay the attention asked for." We might, were it consistent with the character of this publication, cite various passages to confirm the opinion, that high poetic merit, as well as excellence of sentiment and purpose, belong to many of these compositions. But their great charm, and that which will, it is to be hoped, commend them to the hearts of many of the Lord's afflicted saints, is the spirit of pious, patient, trustful endurance under great bodily distress, which inspired their author. Genius alone could never have imparted the sacred tenderness and sweetness that pervade these effusions of a soul chastened in the furnace of affliction, and "refined as silver is refined."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MARCH TO THE 1ST OF APRIL, 1861.

MAINE.

Limerick. Mrs. H. Eastman, to make Rufus E. Eastman L. M. in part,	10 00

NEW-HAMPSHIRE.

Centre Ossipee Cong. Ch. and Society, by Rev. H. Wood,	3 00
Candia. Richard H. Page, in full of L. M for Mrs. Abby L. Page,	15 00
Portsmouth. Chas. E. Myers,	10 00

VERMONT.

Castleton. Cong'l Soc'y, per C. M. Willard, Esq.,	19 28
Burlington. Luther Clark,	10 00
Springfield. Cong'l Ch. to make Rev. J. W. Chickering, Jr., L. M.,	52 26
Norwich. Cong. Ch., by Rev. A. Hazen,	10 00

MASSACHUSETTS.

E. Sheffield. J. T. Collar, $5; A Friend $3,	8 00
Northampton. A friend for Italy,	5 00
Conway. Geo. M. Adams, Ex. of the estate of Mrs. Sarah H. Addams, add. instalment of Bequest,	100 00
Belchertown. First Fruits,	5 00
E. Hampton. Peyson Ch., an individual for the Waldenses	5 00
Long Meadow. Gent s Ben. Association,	56 25
Cbicopee. 1st. Ch. Rev. E. B. Clark, in full of L. M,	20 00
" 2d. Church,	12 25
" 3d. Church, Titus Norton, L. M.	24 00
Agawam. Cong'l Church,	7 00
Mittineague. " "	5 60
West Springfield. 1st Cong'l Church,	22 52
South Hadley Falls. 1st Cong'l Ch. in full of L. M. for Dea. Ambrose Snow,	15 50
Great Brrrington. Cong'l Ch. to make Rev. Horace Winslow a L. M.,	38 16
Harvard. Mrs. J Barnard,	3 00
" Evnn. Cong. Ch. and Soc'y,	4 48
Taunton. Winslow Ch. and Soc'y, in full of L. M. for Winslow Church,	13 00
Munson. Dea. A. W. Porter,	50 00
Roxbury, Eliot Ch. and Soc'y, of which $10 for the Waldenses from one who wishes it 10 000,	85 40
Fitchburg. To make Adam Butler L. M., by his brother, E. B., and his sisters, M. B., and D. B. T.,	30 00
Boston. Shawmut Ch. and Soc'y, to make	

L. M's Frederic Jones, John Broughton. Jr., Henry H. Hyde and N. C. Stevens, M. D., . . 120 55
" A Friend to make Ruben D Muzzy, M. D., a L. M., ... 50 00
" Park-st. Church and Congregation, 144 96
" Mt. Vernon Ch. and Cong, in part, 232 79

CONNECTICUT.

Simsbury. Cong'l Ch per Chas. Hosmer, 16 00
Guilford. Bequest of the late Melissa Rosseter, by the Ex. L. T. Rosseter, Esq., 100 00
Stamford. 1st Presb. Ch., ... 64 65
Guilford 1st Presb. Ch, coll'n, $15,85; Mrs H. W. Crittenden, $10; F. Drake, $3; others, $10, ... 38 85
" Individuals in 3d P. Church, . 6 00
Branford. Cong'l Church, ... 12 29
East Haven. " " 23 49
South Britain. Olive Pierce, . . . 5 00
Ellington. Ch. and Soc'y, by Ed. Hall, . 5 00
Stonnington. Cong'l Church, . . . 15 00
Hampton Cong'l Ch, per Nathan Allen, 3 00

NEW-YORK.

Albany. Ref. Du. Ch., Rev. Dr. Wycoff in full of L. M. of A. Van Allen, . . 29 00
Medina. Mrs. N. J. L. Baine, add. . . 5 00
Alden. Add. for L. M. of Rev. J. Remington, 6 00
Batavia. Master G Lewis, 55cts; Miss M. Lewis, 60cts; Mrs. S. Stocking, $2, 3 15
East Aurora. Presb. Ch. add. for L. M. of Rev. C. D. Pigeon, . . 5 06
" M. E. Church, . . . 1 09
Buffalo. Supply of Central Church, . . 10 00
" A friend, add. for L. D. of Rev. A. Burtis, D. D., ... 12 00
" Lafayette-st Presb. Ch., to make ——— a L. M., ... 32 00
Denton. Mo. Concert in the Presb. Ch for the Canadian French, ... 2 27
N. Y. City. A. female member of the Collegiate Ch., per D. DeWitt,. . . 20 00
Flatbush. R. D. Ch, Rev. Dr. Strong, . 38 00
Morrisville. Mrs J. R. Burdwin, . . 2 00
Troy. Chas. Lee, ... 1 00
N. Y. City. Du, Ref. Ch., 23d-st., Rev. H. D. Ganse, one half for the Ev. Soc'y of France, ... 71 62
Ithaca. Rev. W. Wisner, D. D., . . . 3 00
Holland Patent. Presb. Ch. in full of L. M. for Rev. A. G. Corless, 16 01
" Baptist Church, . . 3 96
Homer Cong'l Church bal.. . . . 7 00
" Elias Root, part L. M., . . . 10 00
Chateaugay. Presb. Church, . . . 5 00
E. Bloomfield. Cong'l Church, . . . 34 32
Rochester. F. C., ... 4 00
Po'keepsie. 1st. Ref. Du. Church per H. D. Varick, ... 16 20
N. Y. City. C. V. S. Roosevelt, Esq., per Dr. DeWitt, . . . 100 00
" Coll'n in Collegiate Ch., per G. Deangelis, Jr., . . 110 61
" Mrs. Hannah Ireland, to make Miss Marg't H. Welling of Baltimore a L. M., . . . 30 00
Elbridge. Presb. Church, . . . 4 00
Camden. Cong'l Ch., in full of L. M. for Rev. G. B. Rowley, . . 22 60
" M. E. Church, . . . 3 50
Rochester. Plymouth Ch., . . . 16 90
" A Champion, Esq., . . 200 00
" G. C. Buel, Esq., . . . 10 00
Ogden. Presb. Ch., in part, . . . 4 87
Pittsford. Presb. Church, ... 7 24
" Baptist Church, ... 4 50
Bergen. Cong'l Church, ... 4 70
Valatie. Presb. Church, ... 8 87
" Lutheran Church, . . . 2 10
Kinderhook. Ref. Du. Ch., to make Rev. J. Romeyn Berry, and Wm. H. Rainey L. M., ... 75 04

NEW-JERSEY.

New Brunswick. Rev. Dr. How and Lady, for the Waldenses, ... 50 00
Morristown, J. F. Vorhees, per C. F. Mulford, ... 3 00
Phillipsburgh. A few friends, . . . 6 00
Belvidere. Union coll'n in the M. E. Ch., $18; a little boy, 10cts., . . . 18 10

PENNSYLVANIA.

Gibson. Miss U. Stevens, ... 2 00
Easton. Dr. C. Jennings, $1; two others, $2; little boy, 25cts; C. Stewart, $1; an Irish Girl, $2; little boy, 10cts; Lady, 25cts; Mrs. Murphy and her Mother, $1, ... 7 60
South Easton. M. E. Church, . . . 7 68
Philadelphia. Mrs. R. Mitchell, for Italy, . 5 00

MARYLAND.

Baltimore. Ladies' Society, . . . 20 45

VIRGINIA.

Alexandria, Dr. Harrison's Ch., $1109; add. $17, ... 28 09
" Rev. Mr.——— Ch. to make him in part L. M.. . . 26 33

MISSOURI.

St. Louis. Hon. H. R Gamble, $25; Mrs. Rebecca W. Sere, in full of L. M., $20; Messrs. Barnum & Fogg, in full of L. M. for Mrs. Josephine Fogg, $30; Mrs. R. Caroline O'Fallon, in part of L. M. $20; Mrs. C. C. Gibson, $15; Mrs. S. A Collier, $12, ... 122 00
Messrs. Brotherton, Gale, Plant, Roberts. Wiggins, Davies & Plant, and Mrs. Thomas and Stickney, $10 each, ... 90 00
Messrs. Slaughter & Bro., . . 6 00
Messrs. Richards & Co., Alexander, Goodman, Veetch, Dameron, Terry & Co., Weerick, Hamel, Goodrich, Hamel, Homes, Keith, Glanville, Jackard, Mermod, Jackard. Montgomery, Rogers, Reed, Kirby, Holmes, Pierce, Axtell, Eager, Easton, Seaver, Jameson, Lake, Garritt, Camden, Thorburg & Campbell and Mrs. Gamble, Brandt, Shackford, O'Fallon, Powell, Crossman, Roe, Morrison, Dyer, Bean, Peters, Finney and Douglass, $5 each, 225 00
Messrs. Cochran, Lytle, Biggers, Johnston, Allen, Wells, Patterson, Bredell, McNeil, & Mrs. Filley and Murphy, $3 each, ... 33 00
Messrs Dunham, Mrs. Breckenridge and Coalter, $2,50 each, . . . 7 50
Mrs. Bryan and Fallon, 60cts each, . 1 20
Two others, ... 35
Messrs. Whitaker, Sproul, Nesbit, Anderson, Brown, Persey, Whittlesey, Cole, Whitney, Graham, Largue, Martin, Shaw, Leslie, Rumbold, Stobie, Benham, Smith, McCord, Sturgeon, Rev. Mr. Anderson, Mrs. Reed, Shands, Smith, Lackland, McPherson, Lamb, Shapleigh, Poultner, Tasker, Clark, and Helfenstein. $2 each, . 64 00
Messrs. Witter, Mitchell, Sloss, Cross, Batte, Tandy, Findley, Grindon, Hart, Wait, Straus, Goff, Ticknor, Leslie, Groshon, Thompson, Richmond, Thompson, Durant, Holmes, Kennard, Jacobs, Ustick, Cooper, Hart, McNeeley, Willard, Morrison, Baird, Edwards, Bent, Long, Dowdall, Gay, Gibson, Whitehill, Green, Barren, Conkling, Stamps, Teasedale, Butler, Jennings, Parsons, Skinner, McClure, Porter, Mrs. Leggett, Street, Ferguson, Stout, Switzer, Reeves, Skeele, Tandy, Gray, Sterling, Henly, Brown, Hogeman, McLaren, Brown, Sanderson, Moffet, Freleigh, Leonard, Wetzell, Patrick, Branscome, Baker, Sanborn,

and Baker, $1 each, - - - - 72 00
Mr. McClanahan and Mrs. Squeer, $1,50 each, - - - - - - - 3 00
21 Individuals, 50cts each, - - 10 50
Mrs. Gale, $1; Mrs. W. Morrison, $1; H. Shaw, $2,50; Mrs. Stansbury, 25 cts; Mrs Ramsey, McKnight, and Kirkpatrick, $5, for the Mission Schools, - - - - - - 9 75

ILLINOIS.

Kewanee. C. Churchill, - - - - 2 00

INDIANA.

Mt. Carmel. Andrew Briant, to make himself a L. D., - - - - - - 100 00
Monrovia. Friends' Meeting, $8,45; Wid. Sarah Ballard, $1; Nancy E. Ballard, $1; Urial Ballard, $1; Ellen Eames, 50cts; Kesiah, 6cts., - - - - 12 01
Moorsville. Bethal Meeting of Friends—Jno. Hadley, Sen., $1; David Hervey, $1; Eli Hervey, $1; A. Dacon, $1; Jacob Wright, 50cts., Jno. Hadley, Jr., 50cts; others, $1,50; Females, $2,65; Mother and Daughter, $1,50, in part of L. M. for Jno. Hadley, Sen., - - 10 65

OHIO.

Greenfield. Rev. A Naylor, coll'n. - - 10 00
Sprindale. Presb. Ch., Sun. School, in full of L. M., - - - - - - 8 24
Xenia 1st Un. Presb. Ch., J. Van Eaton, pt. L. M., - - - - - - - - 10 00
Columbus. Trin. P. Epis. Church, to make Rev. Julius E. Grammer, L. M., - - 35 78
Westminster Presb. Ch., - - - 3 59
1st. Cong'l Ch., to make Rev. E. P. Goodwin L. M., - - - - - 31 93
Cleveland. Elisha Taylor, Esq., - - 120 00
Venice. David C. Dick, in part of L. M. for Rev. Mr. Hughes, - - - - 5 00
Sandusky. Episcopal Church, - - - 2 00
" M. E. Church, - - - - 3 25
" Cong'l Church, - - - 9 25
Milan. Presb. Church, - - - - 15 30
Mansfield, Cash, 39cts.; H. L. Grimes, $5; add. for L. M. Mrs C. L. Blymer, $5; add. A. T. Bates, $5 add.; Mrs. Rachel Dickey, in full of L. M. $10; Cash, $1,25; Mrs. H. Miller, $1; E. Sturges, $2, - - - - - - - 29 64

SANDWICH ISLANDS.

Hilo. Hawaian Ch., Rev. Titus Coan, - 50 00

MICHIGAN.

Cold Water. Presb. Ch, $8,48, Rev. H. C. Hovey, $5, add. to L. D., and for Italy. M. E. Church, - - - - - - 13 48
5 48
Hillsdale. Presb. Ch, to complete L. D. for Rev. J. Knox, - - - - - - 13 92
Free Will Bapt. Ch., to commence a L. M. for Rev. H. E. Whipple, - 10 68

CANADA.

Bowmanville Collection, - - - 24 00
Port Hope, " - - - - 13 00
Belleville. Supt. Sun. School, $5; B Hint, $5; M. Sanger, $1; A. Frost, $1; J. A. Murkle, $1; E. W. Holton, $2; H. Haynes, $1; N. Jones. $1; Mr. Lewis, $2; G. W., $1: J. M. P., $1; R. Read, $1; Cash, $1 50; W. Murdell, $1; L. Wellbridopp, $1. H. Yeormann, $1; Cash, $1; M. Bowells, $1; W. W. Dean, $1; P. D Conga, $1; R. Holden, $1; R. Cattnsor, $2; A. Thompson, $1; Q. Machider, $1; J. McIntoth, $1; R. Mitchelhill, $1; S. V. N. Relyea, $1; S. B. Smith, $1; W. Ponton, $1; E. Holden, $1; A. C. Petrel, $1; D. D. Boyart, $10; G. W. Meacham, $2; E. C. Curtis, $1; F. W. Annauf, $1: F. W. Alsort. $1: J. Glenn, $1; J. Bell, $1; A. S. Northing, $2; and others, - - - - - - - - 62 00
Coburg. Collection, - - - - - - 59 50

COLLECTIONS FOR EVANGELICAL SOCIETY OF FRANCE.

PASTOR FISCH.

Philadelphia, Penn., a friend, $2; by Rev. Dr. Boardman, $4.50; by Rev. Mr. Chambers, $5; "S. C." by Dr. Clark, $10; a friend by Dr. Clark. $10; "A," for the spread of true religion in France, $20; collection in Dr. Duffield's Lecture Room $20; "A Widow," by Dr. Edwards, $1; two ladies in Dr Wadsworth's Lecture Room, $4; B. D. Stewart, $10; Cash by Mr. Farr, $1; Mission Society of 1st Independent Church, $30; Friends in same Church, by Rev. Mr. Chambers, $20,50; Mrs. Whetherell. $25; F Packard, $5; A lady, by Dr. Wadsworth, $5; George H. Stuart $100; T. Dobbins, $5; T. B. Kerr, $5: W. Ray, $5; Jas. Smyth, $10; Robert Boyd, $5; W. G. Porter, $5; J. McKnight, $5; J. Graham, $10; J. Corry, $5; G. W. Fanes, $5; Dr. A. S. McMurray, $5; J. Ramsay $10; J. Hazel, $2; A. & B. Armstrong, $5; Catherwood & Co, $5: Mr. Guy, $5; Mr. Orr, $5; Mr. Sterling, $5; Cash, $1,50; Miss Turber. $5; J. A. Brown, $50; E. H Buzby, $5; T. Sparks, $10; B. F. Frederick, $10; D. C. M. McCammon, $10; G. E. Taylor, $5; C Schively, $5; M McClelland, $5; "A Widdows Mite," by Dr. Chambers, $2.50; W. Schively, $5; Mrs Chambers, by Mrs. McClelland, $20; H. T. Williams. $10; T. Wiggand, $10; M. W. Baldwin, $20; Miss E. Smith, $10; Mrs. Sweth, $2.50; Friends in Germantown by Rev. Mr. Knox, $5; Rev. Mr. Browen, $7; J. H. Dulles, $30; Cash, 50cts.; S. C. Savage, $20; J. H. Queen. $2,50; Mrs. M. A. Taylor, $5; Mrs. Preston. $5; T. Snyder, $3; Rev. Mr. Adams, $5; North Broad-st, Presb. Ch. Prayer meeting $16,08; Friends in Clinton-street Presb. Church, $12; French Church, by Rev Mr. Fargues, $24; two ladies of Pine-st Presb. Ch, $5; Mrs. Somerville, $2,50; Mr. Pitt of Girard College, $5; Mr. Perkins, $5; Rev. Dr. Jones' Ch., $30; 1st Presb. Ch., $97.18: T Potter, $10; Mrs. C S. Wurtz, $25; Chas S. Wurtz, 10; Rev. H. M. Engles, $10; Mrs. Haddock, $3; J. Grant, $2; Friends in 3d Dutch Reformed Church, $18,50; Mrs. Deal and other friends in Buttonworth Presb. Church, $31; 7th Presb. Ch, $68,63; Green Hill Presb. Ch., $32; R. K. Stewart, $5; A Friend, by Rev. Mr. Adams, $1; A Friend in Pine-st. Presb Ch, $1; A Friend in the noon-day prayer-meeting. $5; West Spencer-st. Presb. Ch, $100; Mr. C. $5; Elizabeth City, N. J., 1st Presb. Ch., $163; 2d Presb. Ch., $83,33; 3d Presb. Ch., $17,63; New Brunswick. N. J., 1st Presb. Ch., $16,37; Trenton, N. J., 1st Presb. Ch., $31,25; Princeton, N. J., 1st Presb. Ch, $41,80; Wilmington, Del., Hanover-st. Presb. Ch., $16,30,
In all, - - - - - - $1,388,07

CONTENTS.

South America and its people, - - - 129
Rev. Mr Monsalvatge's Farewell Address, - 139
Belgium, - - - - - - - - 143
France. - - - - - - - - 146
South America, - - - - - - - 149
The Society's Work in our own Country, - 150

GENERAL MISSIONARY INTELLIGENCE.

Italy, - - - - - - - - 150
Turkey—Constantinople—The Nestorians, - 151
Syria—Western Africa—Corisco, - - - 152
Cape of Good Hope—China, - - - - 152
Siam—India, - - - - - - - 153
Brazil—Other Missions, - - - - - 154

NEWS OF THE CHURCHES.

MISCELLANEOUS.

BOOK NOTICES.

RECEIPTS.

THE

CHRISTIAN WORLD.

VOL. XII. JUNE, 1861. No. 6.

TWELFTH ANNIVERSARY OF THE SOCIETY.

REV. DR. ADAMS' SERMON.

The Sermon before the Society was delivered on Sabbath night, May 5th, by the Rev. William Adams, D. D., pastor of the Presbyterian Church on Madison Square, New York, in the Reformed Dutch Church corner of 29th Street and Fifth Avenue. That large and beautiful edifice was filled by a most intelligent and influential assembly, in which most if not all, the Christian denominations of the city were represented. The Rev. Dr. De Witt, one of the pastors of that church, and President of the Society, introduced the services and offered the prayer before the Sermon. The Secretaries of the Society conducted the other devotional services.

Dr. Adams chose for his text the remarkable words of the Lord, by the prophet Haggai, (chap. ii. 7.) "*And* I WILL *shake all nations, and the desire of all nations shall come.*" The subject of the discourse was FRANCE, and its object was to trace in the wonderful phases of its history, the grand causes of the remarkable developments of the French character, and of the present condition of the French mind, and the very marked tendencies of that mind. It was throughout a masterly performance ; it exhibited a just appreciation of the greatness of the French nation, and the importance of the conversion of that nation from Romanism and Infidelity to true Christianity. Dr. Adams bore decided and most honorable testimony to the value of the Society's efforts in behalf of France, founded on facts which came within his own knowledge.

We will add that the Society have requested a copy of this Sermon for publication. It will, however, be repeated, we understand, by request of the Board of Directors, in Boston, at the Society's Anniversary there, on Wednesday, the 29th of May. We are glad of it, for we are sure its delivery in that city will greatly gratify the numerous friends of Dr. Adams in New England.

THE ANNUAL MEETING OF THE SOCIETY.

The Annual Meeting of the Society was held on the 7th of May, at 10 o'clock, A. M., in the Irving Hall. The Rev. Dr. De Witt, the President of the Society, was in the chair.

The services were opened by the singing of the following stanzas:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him—Lord of all.

Ye chosen seed of Israel's race,
Ye ransom'd from the fall,
Hail him who saves you by his grace,
And crown him—Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall:
Go, spread your trophies at his feet,
And crown him—Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him—Lord of all.

The Rev. Dr. Burchard, one of the Directors, read the 67th Psalm, and invoked the Divine Blessing on the Society, and its labors at home and abroad; and upon all other religious associations and their labors throughout the world.

The Rev. Dr. Campbell, the Financial Secretary, read the Treasurer's Report, which will be found in another place.

The Corresponding Secretary read the Report of the Board of Directors.

The Rev. Dr. Kirk, of Boston, offered, and the Rev. Dr. Meigs, of the Ceylon Mission, seconded, the Resolution to accept and adopt the Reports of the Treasurer and the Board, and to refer them to the Board for publication. In offering this Resolution, Dr. Kirk made one of his happiest efforts. Although laboring under severe indisposition, and even forbidden by his physician to speak in public, his heart impelled him to speak in behalf of a cause which has so often enlisted his services during more than twenty years. Few men among us have seen more of the Papal world; few men understand better the errors and delusions of Romanism, and none have more sympathy for those who are led away by these errors and delusions, than Dr. Kirk. On this subject he is always prepared to speak, and when he speaks always speaks from the heart.

The Rev. Dr. Willetts, pastor of the First Reformed Dutch church in Brooklyn, presented the following Resolutions:

Resolved—That rejoicing in company with all the friends of religious and civil freedom, in the marvellous successes which have rewarded the patient hopes and struggles of Italian patriotism within the past year, it becomes us devoutly to recognize in them the gracious answer to earnest and faithful prayer, for the removal of the formidable obstacles presented by priestcraft and despotism, to the spread of the Gospel in the Italian peninsula.

Resolved—That this Society, as one of the agencies raised up for such a time as the present, would accept with humility and gratitude the new and holy trust committed to it, to enter upon the opening fields of emancipated Italy, and plant the banner of a pure faith by the side of the banner of civil freedom.

Resolved—That the undiminished support extended to this Society, during the past year of great financial embarrassment, should encourage its managers to go for-

ward to the occupation of the promising and important fields of missionary labor now inviting their efforts, in Brazil, New Granada, and other South American countries; in France, Italy, Spain, Ireland, Sweden, and other European countries; in Canada and Central America, upon our own Continent.

These Resolutions Dr. Willetts analyzed and commented upon, and then made a most eloquent appeal in behalf of the Society, founded on the great topics which they embrace. "No heart," said Dr. W., "could look upon what has been going on in Italy, and not grow warm in gratitude to God, and in determination to spread the light of the Gospel, that the newly bestowed blessing of civil liberty might redound to the glory of God in the happiness of a nation that had so long dwelt in darkness. In reference to the condition of our own country, he said he was aware of its importance. Never was there a time when prayer was of so much importance as now."

He then proceeded to speak of the duty of liberality in the present crisis, and concluded by urging that instead of reducing their aid to the benevolent efforts being made use of for the evangelization of the world, now was the time for affluence to expand its heart, and for the church to aim more earnestly for triumph of the doctrines of that Gospel of love which could the most effectually cement hearts, and make one the sympathies and the religion of the race.

These Resolutions were seconded by the Rev. Mr. Taylor, pastor of the Presbyterian church in Hightstown, N. J.

The Rev. Dr. Bacon, of New Haven, offered the following Resolution:

Resolved—That, watching with the deepest interest the present "distress of nations," and pressed out of measure with sorrow and apprehension for our own beloved land, now the scene of a vital struggle, we feel ourselves but the more urgently constrained to persevere in every endeavor to make known that Gospel, which is our only and sufficient consolation under the heaviest afflictions.

Dr. Bacon was one of the earliest friends of this Society, and is one of its ablest advocates. No man in our country better understands its objects, or is more capable of appreciating its labors. On the present occasion he glanced at the history of the efforts for the spread of the Gospel in all the nations of Europe, referring to the progress which had been made in the breaking down of the stronghold of Satan, and in setting up the banner of the Cross. He saw all over Europe a rapid, a certain change. Human rights had become, very naturally, the great centre thought of every development of political agitation or change. Then, in reference to example of this country upon Europe, he could only say with the previous speaker, Dr. Willetts, that this was no time to withhold the bounties with which God had blessed his people. All Europe was looking to us—watching our success.

The Rev. Theodore Bourne, who has recently returned from Europe, seconded the Resolution, and in doing so spoke in high terms of the Society's work in the Old World.

The audience then rose, and sung with the heart the following hymn :

How beauteous are their feet,
Who stand on Sion's hill,
Who bring salvation on their tongues,
And words of peace reveal !

How charming is their voice !
How sweet their tidings are !
"Sion, behold thy Saviour King,
He reigns and triumphs here."

How happy are our ears
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found !

How blessed are our eyes,
That see this heavenly light !
Prophets and kings desired it long,
But died without the sight.

The Rev. George Fisch, of Paris, one of the pastors of the "Free Church of France," then offered the following Resolution :

Resolved—That the unlooked-for co-operation of many of the leading minds of the French Empire, in the advocacy of the great principles which our Protestant brethren there are set to defend, is one among many hopeful indications of the widening influence of Gospel truth in that land, consecrated by the blood of so many faithful witnesses to be the heritage of Christ and His saints.

In the address which he made on this occasion, Pastor Fisch gave a most interesting account of the change which the cultivated mind of France is undergoing on the subject of religion. He stated that many of the ablest writers in that country, growing weary of Romanism and Infidelity, are turning to the Gospel, and are, in the convictions of their understanding, if not in the affections of their hearts, Protestants. He gave the names of quite a number of these literary men. God is, in His holy providence, so guiding the steps of the rulers of Europe, and Louis Napoleon among them, as to accomplish His great and holy plans. He bespoke the prayers of the Christians of this land for the rulers of France, and expressed the great delight with which he had heard the Emperor prayed for at Fulton Street Prayer Meeting. In concluding, he spoke with great thankfulness of the aid which the French Societies and Churches had received from this Society and other Associations in America.

The Rev. A. H. Clapp, of Providence, R. I., seconded the Resolution, in a very happy and effective speech, which was the more interesting from the fact that it is not long since he traveled over France, Italy, and other countries in Europe, in which the Society has aided the work of the Lord.

The assembly then united in singing the Doxology :

"Praise God from whom all blessing flow," etc.,

and the benediction was pronounced by the President of the Society.

The Society then met for the transaction of business—and after electing members of the Board to take the place of those whose terms of service had expired ; making some changes in the Constitution, which experience had shown to be necessary ; resolving to become *incorporated*, according to the laws of the State of New York, and passing a vote of thanks to Dr. Adams, for his excellent Sermon—adjourned to meet on the first Tuesday in May, 1862.

TWELFTH ANNUAL REPORT.

In meeting the Society on this its Twelfth Anniversary, the Board of Directors would call upon its members to join them in uttering the prayer of the King of Israel, never more appropriate than now: "*The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us: that He may incline our hearts unto Him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which He commanded our fathers.*" (I Kings, viii., 57, 58.)

Whilst the Saviour has called away from their labors on earth many who rejoiced in the work of the AMERICAN AND FOREIGN CHRISTIAN UNION, and liberally contributed to sustain it, we would gratefully record that all the members of the Board and the officers of the Society have been spared to carry on its operations during another year. It is with much sorrow however, that we have to recall the death of one of the Vice-Presidents, Professor Goodrich of New Haven. No man in our country took a warmer interest in the operations of this Society, or was a more liberal contributor to its treasury according to his means, than Dr. Goodrich. And we feel deeply his loss, as do all the societies in this land of which he was a member.

RESIGNATION OF THE REV. DR. FAIRCHILD.

The Rev. Dr. Fairchild having resigned the office of Corresponding Secretary for the Home Field, the Board, at its meeting on the 20th of September last, unanimously adopted, and entered on their minutes, the following resolutions:

1. That this Board, in accepting the resignation of Dr. Fairchild, deeply regrets the necessity which deprives them of his valuable and faithful services, and parts, with great reluctance, with a friend and coadjutor who has fulfilled the arduous duties of his office with great satisfaction and success, and who in all his official intercourse has gained our esteem by his urbanity and faithfulness.

2. That while we are grateful to the Great Head of the Church for the past efficient services of Dr. Fairchild in connection with this society, he has our prayers and best wishes for his success and usefulness in the new field of labor to which Providence has called him.

3. That the name of Dr. Fairchild be entered on the records, as one of the Vice-Presidents of the Society.

RECEIPTS OF THE SOCIETY.

The Board deem it a subject that calls for devout thankfulness to God that the receipts of the Society have exceeded by $168 95 those of last year, notwithstanding the great financial and political disturbance of the country during the last seven months; the want of a Corresponding Secretary in Dr. Fairchild's place; and the necessity to call one of the District Secretaries (Rev. Dr. Burtis,) from his field to the office of the Society, to do the work

of a Secretary until the present Corresponding Secretary, who was elected in the autumn, could enter upon his duties, which was not till January last. It will be seen from the Treasurer's Report that the receipts from all sources were $60,569 82. The expenditures were $59,082 05.

HISTORICAL NOTICE OF THE SOCIETY.

We celebrate to-day the Twelfth Anniversary of this Society. This is so in a technical sense. But this Society is only a continuation of the "Foreign Evangelical Society," the "American Protestant Society," and the "Christian Alliance," the first named of which was itself a continuation of the "Evangelical Association," the germ of which was the "French Committee," that was formed in the year 1834. So that in truth the origin of the AMERICAN AND FOREIGN CHRISTIAN UNION is to be sought in that germ, and its history to be found in all the organizations just named. Step by step, the Society has advanced from its humble beginnings, expanding its operations as circumstances demanded, and meeting exigencies as they arose, until it has reached the position which it now occupies. In reality, we might say that the Society has existed for somewhat more than twenty-five years.

When it commenced, and during its embryo-existence (if we may so speak,) and the years of its earlier organizations, there was no other society in this land which had for its special object the resuscitation of evangelical religion in papal countries, and others nominally Christian, save those which were engaged in publishing the Scriptures and religious tracts and books.

In our own country little was done for the Roman Catholic population (which indeed was not very great at that time,) excepting by means of the Sunday-school. Widely different is the state of things now. Many of the societies and Boards for home missions are turning much of their attention to this part of our population. For instance, the missionary society of the Methodist Episcopal Church now employs between two and three hundred missionaries among the German population, Romanist as well as Protestant, in the Northern States; and the Board of domestic missions of the General Assembly of the Presbyterian Church has between fifty and sixty. These organizations, and others, are doing a good deal for foreigners of other nationalities among us In 1834 there was nothing or next to nothing, of such operations.

And as to the non-Protestant world abroad, with the exception of what was doing by the Bible and Tract Societies, nothing was attempted by our churches at the epoch just mentioned, save the commencement of a Baptist mission in France, which, although it has been much blessed of the Saviour, has never received that extension which it ought to have received long before now. Some exploring missions had indeed been sent to South America; but they had resulted in nothing. Nor were the Protestant Churches in Europe more alive to the importance of carrying the Gospel into papal countries than their brethren in America. Little or nothing was doing in

Ireland, or any other Roman Catholic country. It is far otherwise, thanks be to God, in these days.

EARLY EFFORTS OF THE SOCIETY.

In its earliest years, when it existed as the French Committee and Evangelical Association, this Society occupied itself mainly with the work of God in France. In addition to what it was itself enabled to give to aid that work, it was instrumental in obtaining for it an increased amount of aid from the Bible and Tract Societies of this country, and through its agency the American Home Missionary Society was induced to grant in 1836 the sum of $3,000, and the year following the sum of $1,500 to aid the Evangelical Society of France.

Nor did the Evangelical Association confine its efforts to the people of France ; it began at that period, to help the mission among the French population of Canada East, which Madame Feller and Mr. Russy commenced in 1835. Still more, it was at this stage of its history, that it lent its co-operation, by the labors of one of its present Secretaries, to promote the cause of Temperance on the continent of Europe, and the History of the Temperance Societies which he prepared has long been circulating in the French, Dutch, German, Danish, Swedish, Finnish and Russian languages.

In the second period of the Society's history, it aided, as the Foreign Evangelical Society, the work of the Lord in France, through the Evangelical Societies of Paris, Lyons, Geneva, and the "Publication Society of Toulouse" as well as independently of them, in Belgium, and in Italy. During nearly all that period it sustained the Rev. Mr. Rosenius, one of the most useful men in Sweden, and repeatedly aided the cause of evangelical religion in Russia and Poland. It continued for most of that period its aid to the Grande Ligne Mission, for years supported a French Chapel in New Orleans, commenced a mission in Valparaiso, South America, one in Hayti, and employed a Spanish missionary in Oran, (Algeria,) and afterwards in Texas. The Society repeatedly aided the American Chapel at Havre during that period.

During this period, it carried on, as the American Protestant Society, an extensive work among the Romanists in this country, by employing preachers, evangelists, teachers, and by publishing and circulating tracts and books calculated to enlighten the Roman Catholic's mind. Not only did Irish Romanists share its labors, but also the German, French, and Italian.

THIRD PERIOD OF THE SOCIETY'S HISTORY.

In the third period of its history, during which the Society has existed as the AMERICAN AND FOREIGN CHRISTIAN UNION, it has carried on the work at home and abroad, as it has had the means, in all the departments of labor which we have just mentioned. In our own country, in most of the large cities and many of the smaller ones, as well as in several of the rural districts, it has employed missionaries among German, Irish, French

and Canadian, Italian and Spanish Romanists. Through its labors churches have been formed in several of our cities, that are now large and self-sustaining, and thousands of Romanists have been induced to hear the Gospel, and very many have heard it not in vain. In a number of places it has maintained Mission-Schools, attended mostly by the children of Roman Catholic parents. Whilst by its publications, in the shape of books, tracts, appeals, as well as its Monthly Magazine, it has diffused, it is believed, much interesting information as well as valuable instruction.

In addition to assisting for years the Grande Ligne Mission in Canada, the Society assumed the labor and the expense of bringing the persecuted Potuguese exiles of Madeira from the Island of Trinidad, and placing them in the West, where now more than a thousand of them are living prosperously and happily. And of late, they have aided, in various ways, the mission among the French Canadian colonies in Illinois. But now that this entire mission can be well cared for by a body near by that has undertaken to carry it on, the Board are of opinion that it will be best on many accounts for them to leave the ground to that body, and direct their efforts to other parts of the great field that is open to them.

From the first, it has been the aim of this Society to render aid, continuous or occasional, according to its ability, to every good undertaking in the field upon which it proposed to bestow its labors. Accordingly, in addition to aiding in supporting missionaries of various classes in France, Italy, Belgium, Ireland, Canada, the West Indies, and South America, as well as in our own country, for the purpose of imparting the Gospel to the followers of Rome, it has not hesitated to lend a helping hand to many good enterprises of a kindred or collateral nature We have already spoken of its efforts in behalf of the Temperance cause on the continent of Europe in its earliest years. Of the same nature were its operations in Russia to diffuse religious tracts over that vast empire, by means of agents, who sold them at the great fairs which are annually held at Nishni-Novgorod and other places. So, too, it not only has sustained for nearly twenty years an excellent missionary in Sweden, who by his periodical publications, as well as his religious meetings, has done so much in behalf of evangelical religion in that country, but also for several years a pious minstrel, who was at the same time a capable evangelist For a while, too, it aided a missionary among the Laplanders—just as long as its aid was needed and no longer At an early period, and before those great and good plans were devised by our British friends for the benefit of Ireland, it repeatedly sent help to missionary efforts in that country. It aided, to the extent of more than four thousand dollars, the building of three churches for the Waldenses—one in their vallies, and the other two at Turin and Pignerol. And long before the Revolution of 1848, it aided the publication of religious tracts and their circulation in Italy. It has extended its efforts to the French, Italian, and Hungarian populations in Algeria and Turkey, and to the people of the Azores. It has aided in the publication of works on the question of religious liberty in Italy, and of the Italian

periodical in London, entitled "Eco di Savonarola," and, at the request of several distinguished men in Germany and Sweden, one of its officers prepared a work entitled : RELIGION IN AMERICA, now published in several languages, for the purpose of making known our religious economy, and the extent to which religious liberty is enjoyed with us. In these, and all other ways within its power, this Society has aimed to make its influence felt—in our own country, in Canada, in South America, and in the Old World. The Board are convinced that even a little help, even for once or twice, is often of great importance at the commencement of good, but feeble, enterprises that are likely for a while to be but little known.

HELP RENDERED TO EUROPE.

Nor may it be amiss whilst speaking of the more incidental influences which this Society has exerted, to say that within the last twenty-five years sixteen distinct Deputations have been sent over from Protestant Churches and Societies in Europe, to solicit extraordinary aid for the religious enterprises in which they have been engaged. The amount of aid which they severally received ranged from three thousand to eighty thousand dollars; and the aggregate was, it is believed, fully up to $300,000. With ten of these Deputations this Society had more or less to do, in encouraging their being undertaken, in advising and guiding the agents that came, and in assisting them in many ways. In making this statement we arrogate nothing ; we simply and gratefully state a fact. If to the amount collected in our churches by these various Deputations, we add the sums expended in Europe by this Society, by the Missionary Societies of the Methodist and Baptist Churches, the Board of Foreign Missions of the General Assembly of the (O. S.) Presbyterian Church, the American Bible Society, and the American Tract Society, during the last twenty-five years, we shall find that the aggregate will be a large sum—much larger, we apprehend, than the Protestant Churches of this country have received from Europe during our entire existence, colonial and independent, for the promotion of religious objects. We greatly fear, however, that Rome has sent over to this land more money to diffuse her heresies during that period than our Protestant Churches have sent to the Old World to disseminate the blessed Gospel of our Lord and Saviour, Jesus Christ. But on this subject we cannot speak with entire confidence.

THE CONTRAST.

At this point, it will not be unprofitable to pause a moment, and compare the present state of things in the field of the Society's operations with that which existed in 1834, when the incipient steps were taken which resulted in its ultimate organization under its present form and name. Of our own country, in this respect, we have already said that at the epoch named but little interest was felt, and but little was done, for the Papal population. But within twenty-five years a great change has taken place. The various religious denominations have begun to feel it to be their duty

to labor to save Romanists, and some of them have made considerable, and certainly most commendable, efforts to reach our foreign population, Papal as well as Protestant. By the opening of chapels or places of worship for them, by establishing Sabbath Schools and Industrial Schools, by employing pious colporteurs, and in other ways, a great work has been commenced for the benefit of the foreigners who have sought a home in our country. Many things have been published in the shape of tracts and books, more or less elaborate, which are well fitted to be useful to Romanists ; and much has been learned in regard to the proper way of dealing with them. How much of this progress in the right direction may be justly attributed to the influence of this Society we will not undertake to say. We humbly trust that our labor has not been in vain in this respect. Whilst we have never hesitated for a moment to expose the ambitious and unscrupulous course of the Hierarchy of Rome in this or any other country, we have ever maintained that their subjects should be treated with kindness, and the respect that is due to opinions, however erroneous, which are conscientiously held.

But if important changes have occurred in this country, greater ones have taken place in Europe.

1. In the Protestant countries a steady, and in some of them, even a rapid, resuscitation of the "faith that saves" has taken place among the Churches. This has been seen in Germany, Holland, Denmark, Norway, Sweden, Finland, the Baltic Provinces of Russia, and Switzerland. Great also has been this progress in England and Scotland ; whilst in Wales, as in Sweden, a glorious work of grace has been wrought, reaching to many if not all the parishes of those countries. The importance of this return of spiritual life to the Protestant Churches in the countries named, in its bearing upon the spread of the Gospel among the Roman Catholic population of Europe, cannot be over-estimated. It is only an evangelical Protestantism, a Protestantism that fills the heart with love to Christ and to the souls of men who are in darkness and sin, that is fit to deal with Romanism anywhere.

2. More cheering still, if possible, is the change which has been going forward in Papal countries, both in those in which there is a Protestant element to serve as a basis for this good movement, and in those where there is none. How cheering, for instance, is the state of things in France, in Belgium, in Ireland, and in Canada at this day in comparison with what it was twenty-five years ago ! How cheering, too, is the prospect in Italy and in Brazil ! And how encouraging the prospect in several States (besides Brazil) in South America, and in Central America, Mexico, Spain, and some provinces of Austria ! In France there are now several hundred evangelical Protestant ministers ; in 1835 there were not one hundred. There are two or three hundred colporteurs and pious school-teachers; whereas there were scarcely two score at that epoch. Many excellent books and small religious treatises have been published during the last quarter of a century, and three or four millions of copies of the Sacred Scriptures have

been distributed. In Belgium, where there was one faithful Protestant minister in 1836, there is now a Free Synod, with fifteen pastors and five evangelists, having in its employment ten colporteurs and sixteen pious school teachers. In Canada there are, in connection with the French Canadian Missionary Society and the Evangelical Society of the Grande Ligne Mission, nearly sixty missionaries imparting the Gospel in the French language, in their several capacities of ordained ministers, evangelists, colporteurs and teachers. Whilst in Ireland, there has probably been more successful effort made to enlighten and save the Roman Catholic population within the last fifteen years than had been made during the last two previous centuries. In this good work the Episcopalians, the Presbyterians, the Wesleyan and Primitive Methodists, the Independents, and the Baptists have all taken part. Several tens of thousands of Romanists in that island have renounced Popery since 1846 ; and should the double movement of conversion and emigration continue, the day is not far distant when the majority of the people of Ireland will no longer be adherents of Rome. The great revival which the Protestant Churches of that country have enjoyed within the last two or three years, has wonderfully promoted the diffusion of the Gospel among the Roman Catholic population.

We have made this review of the history of the Society and survey of the field of its labors, in order that its friends may see how much ground they have for feeling a deep interest in its work, as well as encouragement for increased effort in its future support. We may well "*thank God*" today, "*and take courage.*" "*Hitherto the Lord has helped us.*" Let our devout acknowledgment be : "*Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake.*"

OPERATIONS OF THE SOCIETY THE LAST YEAR.

1. In the Home Field.—In our own country the Society sustained missionaries in twelve of our largest States, and in ten of our large cities ; seven of these States, and seven of these cities, are in the valley of the Mississippi. Several of our missionaries labored in smaller cities and towns, and some in rural districts. Some in preaching the Word, others in distributing the Scriptures and religious tracts and books, accompanying them with conversations, in many cases oft-repeated, with those whom they visited in their habitations. In a few cases the Board have employed pious teachers, who have conducted large schools in a thoroughly Christian manner, mainly composed of the children of Romanists, who have been well pleased to have them taught the Sacred Scriptures. In many towns and cities the District Secretaries, as well as the missionaries of the Society, have given much attention to the subject of Industrial Schools, promoting their formation, and visiting them when formed, as they had opportunity. As we have given in several of our late Reports, and especially in that of last year, (1860) very full notices of the work of the Society in the Home Field, we deem it the less necessary on the present occasion to go into details respecting the nature and modes of the service which has been per-

formed by those who are now, or have recently been, in the employment of the Society in this department of its labors.

It is proper, however, to say that the Board have employed in one of the largest cities of the West, by way of experiment, a pious, well-instructed, and judicious lady to visit the abodes of the poor and ignorant Romanists, and labor specially for the spiritual instruction of her own sex—somewhat after the manner of the Bible-women of London. The experiment has been made during the last four months, and thus far it has worked well.

The Board has published no new books during the last year, but has continued to sell as it has had opportunity, those which it has hitherto issued. There has been considerable demand for the French hymn-book, which the Society has published.

The Board have continued to publish the Monthly Magazine of the Society, which now bears the shorter and more appropriate name of "The Christian World." The attempt is making to render it more acceptable to the general reader, and at the same time more useful to the pastor.

2. In the Foreign Field.—The Board have continued their grant with pleasure to Miss Rankin's school of Mexican youth at Brownsville, (Texas,) which she has kept up for several years, and in which a considerable number of persons have gained much knowledge of the Word of God, and through it of the way of Salvation. Miss Rankin seldom has fewer than thirty young persons in her school, all or nearly all of Roman Catholic families and of the Mexican race. Nor does she confine herself, in her attempts to do good, to her school-room. She is ever exerting herself, as she has opportunity, to circulate the Scriptures among the people, and to do good by her visits from house to house. As this mission is on the confines of Mexico, and for the benefit of the Mexican people, it assumes an importance far exceeding its humble and unpretending nature and action.

MISSION TO CALLAO.

Early last winter, the Board united with the American Seamen's Friend Society in sending the Rev. N. P. Gilbert, to Callao, the seaport of Lima, (from which it is seven miles distant,) to labor for the benefit of American and English seamen, and for the spiritual instruction of the resident population—Spanish, American, English, German, and Italian. Mr. Gilbert has entered upon his labors with good prospects of success. He finds not a few friends among the people of the place.

MISSION TO PANAMA.

On the 12th day of March, the Rev. Ramon Monsalvatge with his family sailed for Aspinwall, to commence his labors as a missionary at Panama among the Spanish and French-speaking inhabitants. His labors will be various—preaching as he has opportunity, visiting from house to house, teaching a night-school, distributing the Scriptures and religious tracts, in Panama, and in such places on the Pacific and Gulf coasts as he may be able to reach. We are happy to report that he has reached Panama, and entered with good prospects on his work.

The Board feel under great obligations to the Directors of the Panama Railroad for the very handsome manner in which they have acted in relation to Mr. Monsalvatge.

MISSION IN HAYTI.

The Board continued to sustain the Rev. Arthur Waring, in Hayti, up to the first of the present month. But they resolved several months ago, from that date, to discontinue their support, for this among other reasons, that the mission ought in their opinion, by this time to be self-sustaining.

We have aided that mission for ten years, and it now embraces four congregations according to the reports of the missionary. We have cheerfully done what we could thus far, but believe that our help is more needed in other fields which are now open to our efforts and imperatively demand them.

MISSION IN IRELAND.

In the last Annual Report, it was stated that the Mission in Ireland, in the form in which it had for years been carried on, had been discontinued. The Board have not yet seen their way clear to open a new mission in that country, whose conversion to evangelical Christianity would be so great a blessing to us. Nor indeed, have they had the means to do so.

MISSION IN SWEDEN.

The Rev. C. O. Rosenius still continues his various and most useful labors in the Capital of Sweden, aided by the Board. Probably no man in that Kingdom has done more, in one way and another, for the resuscitation of the truth, and the diffusion of the spirit of missions, among the churches of that land than he has done. His *Pietist* and *Missions-Journal* are doing much every month to promote evangelical piety and zeal in the Swedish branch of the Scandinavian Race.

MISSION IN BELGIUM.

To aid the Evangelical Society of Belgium, the Board made such appropriations last year as the state of the Treasury permitted, regretting that they could not do as much as in some former years, for the promotion of the work of God in a country whose soil was once steeped with the blood of Protestants, but where now the Gospel is winning so many trophies. Probably in no part of the Papal world are the Doctrines of the Reformation more steadily gaining ground, than in the little Kingdom of Belgium—the land of Egmont and Hoorn—with its four millions and a half of inhabitants.

MISSION IN FRANCE.

During the last year the Board made appropriations to aid the good work in France, as they were able, through the *Central Protestant Society, the Evangelical Society of Lyons, and the Evangelical Society of Geneva.* The notices of the progress of the Gospel in that important empire which have been received from time to time, have been eminently encouraging. In

another place we have instituted a comparison between the present state of evangelical religion in France and what it was twenty-five years ago, and in this way we have shown what God has wrought in the leading nation in the Papal world—the nation which gave to the bishops of Rome their temporal power, eleven centuries ago, and which seems to be destined to take that power away.

In the early part of last summer, the Committee of the Evangelical Society of France wrote to the Board on the subject of sending over one of its members, to solicit special aid for that society in the great work in which it is engaged. The Board encouraged the proposed mission, from the conviction that, besides securing increased aid for that noble society, it would greatly contribute to augment the interest felt among us in the work of God in France in the future. Nor are their expectations likely to be disappointed. The Rev. Mr. Fisch, one of the Protestant pastors of Paris, came over in the autumn, and has visited many of our cities, and has awakened much interest in behalf of France wherever he has been. It has given the Board great pleasure to co-operate in every way they could with one whose considerate courtesy and heartfelt interest in our country and its institutions have made his visit acceptable to all. And although Pastor Fisch's visit may in some places have interfered somewhat with the collections of our Society for the present year, we rejoice in the certain conviction that the glorious cause in which we are engaged will not suffer, but be advanced rather, by his labors among us. His visit was also the more timely, inasmuch as the Society was in some measure suffering from want of a sufficient agency, owing to the resignation of one of the Secretaries. Pastor Fisch has, in reality, helped us greatly by doing for France what it was not in our power to do the present year.

THE AMERICAN CHAPEL IN PARIS.

In this connection the Board would say that the American Chapel at Paris, under the highly acceptable ministrations of the Rev. Dr. McClintock, has been eminently successful. Although the troubles of our country caused, as might be supposed, a great diminution of Americans in Paris during the past winter, yet the attendance of American and British residents and visitors has been most encouraging, and the contributions which they have made, have sufficed to cover all the current expenses of the chapel, and diminish the debt which had for some time rested upon it. The establishment of this chapel has been a great blessing to our countrymen visiting Paris or sojourning there. Nor have striking proofs of this been wanting, in the conversion of some souls, and the edification of many. Its erection has a good deal interfered with the operations of the Society abroad; but now is in such a state, that, it is believed, our friends in Paris can manage it, and the Society will be able to increase its appropriations in other directions. Dr. McClintock pleads for a house for the minister, that shall contain a lecture-room, and rooms for the Sunday-school and Bible-class. Such a building is greatly needed, and we sincerely desire

that the Society may soon have the means to cause its erection. Will not some of our wealthy Christians, who have visited Paris and have seen the happy influence of our chapel, take this subject into favorable consideration? We hope they will.

In order to gratify those who desire it, a liturgical service, according to the American Protestant Episcopal Church, takes place before the commencement of the regular morning service on the Sabbath. The regular morning and evening services are non-liturgical.

MISSION IN ITALY.

Through the Rev. Dr. Revel at Florence, and other agencies, the Board have contributed to the support of one theological student and several missionaries in Italy during the past year. They are at this time supporting two colporteurs in the Island of Sicily.

There is no part of the Papal world which is now exciting so much interest as Italy; and there is none that calls so loudly for our sympathy and aid. Twenty-two millions of people in that classic land—that land from which we have derived so much of our civilization and so many of our laws, as well as our Christian institutions—may now possess and read the Bible. The Saviour has set before His people in that land, where apostles preached the Gospel and died in its service, "an open door," and "no man can," without His permission, "shut it." And does it not become the Christians of a land which was discovered by an Italian and bears the name of an Italian, to take an active part, yea, even the foremost part, in sending the Gospel to Italy?

THE DEPARTURE OF THE REV. MR. HALL.

Sharing fully in these views, the Board have sent the Rev. E. Edwin Hall (who had spent three years in Rome as the Society's chaplain,) to Florence. He sailed, with his family, on the 27th of April. His mission will be to labor as he may have opportunity for the spiritual interests of the Americans, residents and visitors, at that city; to organize an effective committee there, through which the Board may carry on its missionary efforts in Italy; and to do whatever he may be able to accomplish through the press. Thus much it may not be improper to say on this occasion in reference to Mr. Hall's mission.

MISSION IN CONSTANTINOPLE.

At the request of the Rev. Dr. Dwight and other American missionaries in Constantinople, the Board have agreed to continue the support of an excellent Italian Missionary, who labors for the salvation of his numerous countrymen in that city, who are several thousands in number.

THE WORK IN WALLACHIA.

At the request of the Rev. Mr. Kleinhenn, the excellent missionary to the Jews in Bucharest, seconded by the Rev. Mr. Becker of Hamburg, (Germany)

the Board made an appropriation to aid in the publication of books in the Wallachian language, for the benefit of the members of the Greek Church in the Principality of Wallachia.

Such is the brief but comprehensive survey of the operations of the Society during the last year, which the Board have thought it best to present on this occasion.

CONCLUSION.

In view of the wonderful state of things in the Papal world, the Board believe that the time has come when a considerable change should be made in the policy of this Society. Whilst they have no thought of entirely discontinuing their work at home, they believe that it may, and ought to be, greatly abridged. Much that the Society has been doing for several years, may now be done by other Organizations. Its schools and colportage come into this category. So does the printing of books and tracts, excepting, perhaps, the publication of hymn-books and questions on the Bible, in the Spanish, Portuguese, French, and Italian languages for South America, and our own country. Some missionaries must be employed under peculiar circumstances, by the Society in this country, although we believe that the number need not be great. Such laborers (as well as the District Secretaries) may do much good by promoting the formation of "Industrial Schools," which should in all cases, however, be sustained by the churches on the ground. By effecting the retrenchment which is contemplated, the society will be enabled to bend its energies mainly to the foreign world—to the Papal countries where the Saviour is so wonderfully preparing the way for the spread of a pure Gospel—Italy, France, Brazil, Mexico; to say nothing of Belgium, Ireland, Canada, New Granada, Central America, the Banda Oriental, the Argentine Republic, and other countries of importance. Why should not this Society have more than thirty missionaries in Italy before another anniversary occurs? Why should we fritter away our resources in attacking Popery in outlying and distant countries, when we may carry the Truth into its strongholds in the land where it arose and where is emphatically its seat and centre? One well-directed blow at the head or the heart is worth a dozen at the extremities.

And as to France, and the great and powerful French nation, who can rightly estimate the importance of the triumph of the Gospel among a people who wield such a mighty influence upon all the civilized world? If Italy be the heart or the head of Romanism, France is its right arm. This Society ought to do a vast deal more in France than it has ever yet attempted.

And what shall we say of the great Empire of Brazil, which is now so open to the Gospel? And what of Mexico, which, *for the first time*, begins to give evidence that the way is opening for the true Gospel, and when the Board is importuned, by men on the ground, to send speedily two missionaries to two of its most important cities? But we forbear—only adding that the Society ought to lay out, at the least calculation, the sum of *fifty thousand dollars* next year in the foreign world—in the countries which we

have named. In order to be able to do more in this direction, the Board have resolved to retrench and economize as much as possible in all its expenditures. Beyond a certain point, however, they cannot go and maintain the proper efficiency of the Society.

The times are indeed extraordinary. Whilst the Saviour is so wonderfully opening the door for His Word in Italy, and other countries from which it has been so long excluded, and calling upon His church to take hold of this work with vigor, our country is involved in the greatest of all calamities that can befall a nation. But let us hope that, if we do our duty and respond faithfully and cheerfully, and according to our ability, to His call, this cup of sorrow, in answer to our prayers, may be made to pass away sooner than we have feared. God grant that it may be so! But whatever may be the Divine purpose in this respect, for us the path of duty is ever the same.

RETURN, O LORD, AND LET IT REPENT THEE CONCERNING THY SERVANTS.

LET THY WORK APPEAR UNTO THY SERVANTS, AND THY GLORY UNTO THEIR CHILDREN.

AND LET THE BEAUTY OF THE LORD OUR GOD BE UPON US: AND ESTABLISH THOU THE WORK OF OUR HANDS UPON US; YEA, THE WORK OF OUR HANDS ESTABLISH THOU IT.

The following individuals were elected as the Board of Directors.

FOR ONE YEAR.

REV. H. D. GANSE, New-York.
STEPHEN COLWELL, Esq., Philadelphia.
REV. WILLIAM HAGUE, D. D., New-York.
REV. A. M. MANN, D. D., Hoboken, N. J.
REV. J. RALSTON SMITH, New-York.
REV. EDWARD N. KIRK, D. D., Boston, Mass.
REV. J. T. BROOKS, D. D., Baltimore, Md.
REV. EZRA H. GILLETT, New-York.
REV. J. N. MCLEOD, D. D., New-York.
WILLIAM G. LAMBERT, New-York.

FOR TWO YEARS.

REV. J. P. TUSTIN, Philadelphia, Pa.
WILLIAM E. DODGE, JR., New-York.
REV. A. A. WILLITTS, Brooklyn.
S. P. HOLMES, Esq., New-York.
REV. J. M. MACDONALD, D. D., Princeton, N. J.
JOHN ROBINSON, M. D., New-York
REV. JAMES PRESTLEY, D. D., Pittsburgh, Pa.
REV. JOHN KENNADAY, D. D., New-Haven, Conn.
REV. JOHN BRASH, New-York.
REV. A. A. WOOD, D. D., Geneva, N. Y.

FOR THREE YEARS.

REV. LEONARD BACON, D. D., New-Haven, Conn.
WILLIAM W. CHESTER, New-York.
REV. PAUL D. VAN CLEEF, Jersey City, N. J.
E. S. WEST, Esq., New-York.
RICHARD J THORNE, Esq., New-York.
REV. G. D. CUMMINGS, D. D., Washington, D. C.
JULIUS A. PALMER, Esq., Boston, Mass.
REV. JOEL PARKER, D. D., New-York.
J. S. ALLEN, Esq., New-York.
MORTIMER DEMOTT, Esq., New-York.

FOR FOUR YEARS.

EDWARD L. BEADLE, M. D., New-York.
WILLIAM E. DODGE, Esq., New-York.
E. J. BROWN, Esq., New-York.
C. B. HATCH, Esq., New-York.
REV. D. C. VAN NORMAN, LL. D., New-York.
REV. KINGSTON GODDARD, D. D., Cincinnati, O.
REV. RAY PALMER, D. D., Albany, N. Y.
REV. S. D. BURCHARD, D. D., New-York.
WILLIAM ALLEN, Esq., New-York.
REV. J. P. HOVEY, New-York.

Dr. *Treasurer in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirtieth day of April*, 1861. Cr.

1861.	To balance from last year,	1,286	34	1861.	By amount paid for Printing Paper, Printing the Magazine, &c.,	2,954	10
	To amount received for Subscriptions to the Magazine, and for Publications sold,	3,139	29		By amount expended for Books and Tracts gratuitously distributed,	1,331	29
	To amount received from Legacies,	2,637	85		By amount paid for salaries of Secretaries and General Agent,	4,405	94
	To amount received from Church Collections, Donations, and all other sources,	52,969	34		By amount for clerk-hire, light, fuel, postages, and other incidentals,	2,077	97
	To amount received from Rent,	537	00		By amount paid for Interest on Bond, Taxes, Insurance, &c.,	1,445	85
					By amount disbursed for Home and Foreign Missionaries,	46,866	96
					Balance to new account,	1,487	71
		$60,569	82			$60,569	82
May 1,	To balance down,	1,487	71				

We, the Subscribers, have examined the above account, and find the same correct, and a balance in the hands of the Treasurer of One Thousand Four Hundred and Eighty-seven Dollars and Seventy-one Cents.

JOHN ENDICOTT,
A. T. FANSHAW, } *Auditors.*

THE SOCIETY'S WORK—FOREIGN AND HOME.

DEPARTURE OF THE REV. E. EDWIN HALL.

The Rev. E. E. Hall and family left in the steamship Fulton, April 27th, on their mission to Italy. The day was uncommonly beautiful, and the number of passengers was large, and comprised many distinguished individuals. Among these were the Hon. William L. Dayton, who goes to Paris as the American Ambassador to the Imperial Court of the Tuilieres; the Hon. Mr. Burlinghame, who goes as Ambassador to the Austrian Court; the Hon. G. P. Marsh, who goes as Ambassador to the Court of Turin; and the Hon. James O. Putnam, as American Consul at Havre. There were also many other persons of distinction and influence. It is seldom that any ship carries so many diplomatic and other gentlemen of position. The most, if not all, of the gentlemen just named were accompanied by their families.

The Sabbath night before Mr. Hall sailed, there was a public meeting in the Presbyterian Church on Madison Square, (Rev. Dr. Adams',) to invoke the Divine blessing on this mission. The services were conducted by the Rev. Drs. Stevenson, (of the American Tract Society,) and Adams, the Corresponding Secretary of the American and Foreign Christian Union, and the Rev. Mr. Hall. The Rev. Dr. Holdich, Corresponding Secretary of the American Bible Society, being unable to attend, sent a letter in which he expressed his deep interest in the mission in behalf of which the meeting was called.

A similar meeting was held at the First Presbyterian Church in Brooklyn, on the Wednesday night following, in which the pastor, (the Rev. Mr. Robinson) the Corresponding Secretary of the Society, and Mr. Hall took part.

On the Friday afternoon, immediately preceding Mr. Hall's departure, several members of the Board met to commend him and his family to the gracious keeping of the Lord on the voyage, and to supplicate the Divine blessing on the mission. Prayers were offered by the Rev. Dr. Burchard and the Treasurer, Mr. North; and the instructions of the Board were read to Mr. Hall, by the Corresponding Secretary.

This is the second mission which the Society has undertaken within a few weeks. These two missions are to countries widely separated from each other—New Granada in South America, and Italy in Europe. The next and third mission will be to Brazil, if our friends will supply the means. The times are trying, but let Christians not relax their efforts in behalf of the kingdom of Christ. The walls of Jerusalem have been "built in troublous times" before now.

LETTER FROM THE REV. RAMON MONSALVATGE.

Since the Annual Report was put in type, the following interesting let-

ter was received by the Corresponding Secretary. It is dated : Panama, April, 24, 1861 :

"My Dear Sir:—On the 15th instant, I opened my Evangelical School, and on the 28th, I propose to open the Sabbath School. At present my day-school has five girls and eleven boys. Two of the latter are black ; but as they have need to be instructed and taught the Gospel, I receive them without distinction.

"On the Sabbath (the 21st instant), I celebrated for the first time in this city the evangelical worship in the Spanish language, in a church which had been changed into a theatre, and which I have re-established as a church. The service took place at half-past seven o'clock in the evening. I was surprised at the concourse of hearers. You must not suppose that they may have been in great part *foreigners*, for there were not half-a-dozen such. Although the edifice is large, it was nearly full, and every thing passed off with order, respect and approbation. It is a Catalonian, a native of Barcelona, who lent to me this building for two Sabbaths, whilst expecting that the Governor and foreigners will procure for me the use of another.

"I long to receive some Bibles and Testaments in Spanish; for I wish to offer them from house to house, and thus find an occasion to visit the people. At present I have only the books which are necessary for my school. I am waiting also for some Tracts, 50 copies of *Principios de Urbanidad*, and 50 copies of the Spanish Hymns. These books are indispensable to me."

Certainly we have great reason to be thankful for the favorable reception which Mr. Monsalvatge has met with at Panama. We hope that our readers will earnestly and often ask the Saviour to bless that mission, and preserve the lives and health of the missionary and his family. Panama is a place of much importance on many accounts, and it is greatly to be desired that the Gospel should gain a permanent establishment there.

CALLAO—LETTER FROM REV. MR. GILBERT.

The Rev. Mr. Gilbert, who labors for the Society at Callao (Peru,) South America, writes that he feels much encouraged in his work. He is desirous of having a pious teacher for a school which he hopes to see opened in connection with his mission. Mr. Gilbert has sent us a letter addressed to the children of the Sabbath schools in our country who take an interest in missions, and we publish it for their special benefit, hoping that its perusal will lead them to make an effort to raise the money to support the teacher.

Callao, Peru, March 18, 1861.

"Dear Children :—This a queer old city that I live in ; not so very old, for about one hundred years ago, old Callao was entirely destroyed by an earthquake which drove the sea over the city.

"As ships cannot come close to the city, we come on shore in boats. Great stout negro men as well as boys come to the boat as you land, and without even asking, they grab your trunks and carry them where you wish.

"It will not do to trust them out of your sight. This is the natural result of ignorance and superstition. I gave the man who carried my trunk a Spanish testament. He said that was a good book, and desired one for his little boy, that had Spanish on one side and English on the other.

"The priests have the control of the school mainly, and therefore you find in the primary school about the only book used is the catechism of the Catholic Church.

"As nearly every house has an image of some saint, or of Christ, or of the Virgin Mary, the children grow up with very superstitious notions. There is a great deal of idolatry among them. The natives call our Chapel the 'Jews Church,' and think it very odd that we have no images.

"There were some queer sights to be seen during carnival days. These days were during the last month. They commenced on Sunday and lasted three days. At noon they commence to throw water on each other.

"That afternoon I had occasion to go to the Hospital to preach. As I was passing the main street on horseback, a lady ran out and threw water on to myself and horse. Again, as I was walking out, a little urchin just as I passed him threw a dish of water on me. Some ladies, returning from our Church, were completely drenched down, as they were walking under the balconies. The better dressed a man is, the more liable is he to receive a wetting. The only relief is to keep 'in doors.'

"Monday they are more engaged in their sport of throwing water, and egg shells filled with scented water.

"Tuesday they throw colored water, and paint each other's faces. You would have laughed to have seen those boys and girls opposite our house with their faces painted, some green and others yellow. Perhaps you would have felt sad to think they were so foolish.

"The third day they drink pisco, a kind of brandy, to excess, and many get drunk. As I looked from the balcony, I saw that of the family across the way, the father the mother, and grandmother, were drunk.

"The carnival is a festival connected with the Romish Church. It is observed in most Roman Catholic countries. It precedes the great fast of forty days which is observed during Lent. It is supposed to have been instituted in the second century. In Paris the carnival takes place during the five or six weeks preceding Lent.

"During these days there are many masked balls. Sometimes persons, with masks on, parade the streets to the entertainment of the rabble. Probably in no country is carnival observed with more enthusiasm than in Italy. But very little is seen of this festival among the Catholics in England or in North America.

"We shall try to reach the children here by the Sabbath-school, day school, and by good books. We had two new Sunday-school scholars yesterday, one was a little French boy. He is a bright little fellow. This Albert was brought in by Willie Neal, whose father died a sad death a few weeks since, from strong drink.

"Christiana, a German girl, brought with her another German girl who could not speak English, but she could read Spanish and German. We shall try to get other German children in. Some of our teachers can talk German and Spanish.

"Children, I am thinking that if I can interest you, I will direct my letters mainly to you, and let the others write for the 'old folks.'

"Your friend, NATH. P. GILBERT."

"P. S.—March 19th. Last evening after writing the above, I found two children, just arrived from Australia, who will join our school. A little girl asked me if we wanted Spanish children. I answered, yes."

A few weeks since, an esteemed Pastor in one of the Reformed Dutch Churches in New Jersey applied to us for a missionary to labor among the German population in his immediate neighborhood—offering as his part of the compensation to board the missionary and his wife. We accordingly

sent a minister connected with the German Reformed Church, who had been for years previous to his conversion a theological Professor in the Catholic Seminary in Vincennes.

We give our readers the following extracts from the letter of the Pastor to us—which we think cannot but be interesting to *our readers:*

"DEAR BROTHER:—Man proposes but God disposes. He meant it for good that brother G———, should not enter on his foreign missionary work as soon as he had intended. He is doing God service here. The heathen, the Papist, the infidel, the backslider, as well as the babe and the strong man in Christ, are about us and among us, unknown, unnoticed, uncared for. It was the *belief* of this truth that induced me to ask his aid, while he remains in the country, to do the work of an evangelist, especially among the Germans here. Already we have learned that *half* the truth even, had not been suspected. Take the following examples:

"Mrs. T——, we found with her six children in a seven by nine hut—her husband being at work for a neighboring farmer. She is known and highly esteemed as an honest and industrious *washerwoman*. When Mr. G——, spoke to her of Jesus she wept bitterly, and informed us that now for the first time during *eight years* of her residence within a mile of our Christian Church had the name been spoken to her; that in the fatherland, she and her husband on alternate Sabbaths had walked habitually three miles to church, were both members in full communion, believing with the heart as she thought; but *here* had absented themselves from public worship, first, because unable to understand, and latterly because no one seemed to wish them there as they were poor. There was no Bible in the house; and yet she had not entirely let go her faith in Christ. We hope good things for her.

"Mrs. W——, we found at home alone. Her children attend Sabbath-school, but the neighbors suppose her to be a Papist! She proves to be one of the excellent of the earth. With tears of joy she told, in her native tongue, of the consolation in Christ she has enjoyed these eleven years in a strange land; occasionally wending her way to church because she *loves to be in God's house*. Though unable to understand a word, morning after morning gathering her little ones around the family altar, and teaching them of Jesus from the old Bible brought from *fatherland*. Its well worn leaves spoke volumes to us all.

"Mr. S—— and family are all Christians; have been three years in this country, attending church much of the time, but most of them are not members here.

"We purpose holding a communion service in German soon, and hope ere that to gather into our fold many of these stray lambs,—so long without a shepherd. The Lord forgive us our past faithlessness toward his dear ones! I am diligently prosecuting the study of German, that I may be able to do the work when brother G—— goes to the foreign service. But there is labor here for him as long as the Master keeps him here, and he is doing it as a Christian minister and a Christian missionary should do it. The Lord, according to his promise, richly repay him with blessings on his own soul!

"To-day he has been out alone, and I give you an incident in his own words:—

"'I called on the family of a Mr. R—— whom we had met last week on the road, and persuaded to come to church last Sabbath. He has seven children, two or three of whom are married, the families living in adjacent houses. Among them all no Bible could be found; nor do they seem ever to have been instructed therein. They are veritable heathen in a Christian land. When I asked the young mother 'who is Jesus Christ?' she answered 'I don't know, *I believe—Moses.*' My prayer with them

was scarcely anything else than tears for their sad state, and sighs for the Spirit's teaching. I told them the story of the cross, promised them a Bible, and secured their promise to attend church. The Lord convert them wholly to himself, for his name's sake! Amen.'

"Next week we purpose visiting some families of French and German Catholics. Is not God solving the problem of the conversion of the world by bringing those of all nations here to be taught the way of salvation? How blessed the privilege to be a Pastor and a Missionary at once! The Lord make us faithful!

"Yours, in the blessed service,

"_____ _____"

MISSIONARY INTELLIGENCE.

PANAMA.

Our readers will be gratified to learn that the Rev. Ramon Monsalvatge, who sailed, with his family, from New York on the 12th of March, arrived safely at Aspinwall after a short and pleasant voyage, and thence went on to Panama, where he was well received by the American Consul, by whom he was presented to the Governor, who showed him much civility. Mr. Monsalvatge speaks in the highest terms of the kindness which he has received at Aspinwall and Panama, at the hands of the agents of the Panama Railroad Company.

Mr. Monsalvatge was so fortunate as to be able to find a convenient house for rent upon his arrival at Panama, containing a spacious room in the first story for his religious meetings and the school which he proposes to hold for a few hours during several days, or evenings, in the week. Although he had been but a few days in Panama when he wrote his first letter, the fact of his arrival had become well-known. Several residents of Panama had heard him preach in Carthagena, and others had read his sermons in the newspapers of that city. Already five girls and two boys had been engaged as pupils of his school, which it was his purpose to open soon. Mr. Monsalvatge wrote in fine spirits, and entertains the hope of doing much good, with the Saviour's blessing.

CHINA.

The missionaries of the Presbyterian Board are laboring at various places with encouragement. At the last meeting of their Presbytery three young men were received under its care, with the view of preparing for the ministry. This is indeed good news. A native convert has been baptized at Yin-Yao.

A religious service in English at Amoy is reported by the Rev. Mr. Talmage, of the Dutch Reformed Board, to be well attended and evidently blest. The crew of Her Britannic Majesty's steam gunboat, Beagle, have been much benefitted by the ministrations of the brethren of the various missions in that city. A daily prayer-meeting has been instituted on board this vessel, with much promise of usefulness.

The Insurgents in China continue to manifest a desire to be on good terms with the great Christian nations, and to have more intimate in-

tercourse with the Christian missionaries in their country.

INDIA.

The missionary intelligence from all parts of India is highly encouraging. The missionaries of all branches of the Protestant Church are prosecuting their labors with good prospect of success. The missions of the American Board in the Madura District, and in Ceylon, are in a more than usually interesting state. The Boarding-school at Oodooville, and the Seminary at Batticotta, have been visited with the influences of the Holy Spirit.

Rev. Mr. Mayou, of the Arcot mission, gives an interesting account of a preaching tour which he recently made with a catechist. "The Gospel has been preached in eighty-one different villages." He computes the number of those who heard it at upwards of forty thousand, many of them from twelve to twenty times.

There has been quite a *revival* among the British troops stationed at *Barrackpore*. The Colonel of one of the regiments says that the change in his men has been wonderful.

No mission in India seems to have been more blest than that of the missionaries of the "Gossner Society" of Berlin, (Germany) among the Kols, in the province of Chota Nagpore, 120 miles north-eastward from Calcutta. This mission was commenced in 1844. For years the success was not encouraging. But since 1850, the brethern have seen the work of the Lord advance from year to year. In about fifty villages there are ten thousand people who have been brought under Christian influence, of whom there are about six hundred communicants. The number who have been baptized by the missionaries has been about two thousand.

The Rev. Mr. Ballantine reports that there were received in the Ahmednugger branch of the Mahratta mission, during the year 1860, one hundred and twenty-seven individuals. Mr. Barker, of Rhoker, reports that he received, during the same period, thirty-two native converts.

The Rev. Dr. Butler, of the American Methodist Episcopal Church, and his associates in the *Bareilly* mission, are much encouraged. So are the Wesleyan missionaries in different parts of India.

Rev. Mr. Scott, (a missionary of the Presbyterian Board,) at Futtehgurk, reports in a letter dated Jan. 19th, "that five persons had just been received to the communion of the church on a profession of their faith," and that "a number of other applicants for baptism had been deferred." Mr. Fullerton also mentions two interesting cases of conversion. The letters of the missionaries in North-western India speak much of the distressing famine which was beginning to prevail in the upper vallies of the Indus and the Ganges. Multitudes, it is feared, will die of starvation.

SYRIA.

Gradually missionary operations in this desolated land are returning to their former course. But it will be long before the mission stations at several of the places which were ravaged by the Druses and Turks last summer, will be in as flourishing a condition as they were when the late war broke out. The missionaries at Beirut, Sidon, Tripoli, Abeih,

and other stations, have a firm conviction that whilst great evil was done by the late war and the disturbed condition of the country to which it gave rise, yet "blessing" has been mingled with "judgment." They have the firm hope that this calamity will be overruled for good. The French protectorate is to be extended till June.

TURKEY.

There is much to encourage in Eastern, Southern, and Western Turkey. Forty-four persons were added to the Church at Marash, during the year 1860. Mr. Van Lannep reports good success at Tocat.

The missionaries meet with encouragement in their labors among the Bulgarians, both south and north of the Balkan Mountains. That remarkable people appear to be far more disposed to receive the Scriptures and religious tracts, and to hear the Word of God expounded, than are the Greeks. They have never been very submissive to the Greek Patriarch of Constantinople. In fact the Bulgarian Church long had a Patriarch of its own, or what was equivalent to one. Their bishops are more simple-hearted, and have less of the manners, and, we may say, of the vices, of a hierarchy whose Head has resided in Constantinople for many centuries, than most of the other Oriental Churches. The efforts which the Jesuits have been making in the present difficulty between the Bulgarians and the Greek Patriarch, do not promise much for Rome. But few of either the clergy or the laity are disposed to have anything to do with the "Bishop of Rome," the ancient enemy of the autonomy of the Eastern Church and its allies.

MISSIONS AMONG THE ABORIGINES.

The missionaries who are laboring among the Indian tribes on our western borders, are not toiling in vain. In some of the tribes their success is very encouraging; but in others, as, for instance, those among the Choctaws, have much to try their faith. The disturbed state of the tribe, on the question of property and of their government, has greatly hindered for months, the work of the Lord. Our own political difficulties affect somewhat disastrously the cause of religion among the Cherokees, Creeks, Chickasaws, as well as the Choctaws.

SANDWICH ISLANDS.

The letters of the missionaries continue to speak of the reviving and converting influences of the Holy Spirit at several places. May those influences be felt in all the churches of those islands!

NEWS OF THE CHURCHES.

ENGLAND

One of the remarkable "events of the season" in the religious world of London, has been the opening of Mr. Spurgeon's great new church, called THE METROPOLITAN TABERNACLE. This vast edifice contains "seats" for 4,200 persons and "standing room" for 2,000 more. It has three galleries. There is nothing like it in all England as a place for public meetings. Exeter Hall is a great *barn* in comparison with it. The services at the dedication of this place of worship,

and those which occurred during the first three or four weeks afterwards, were very imposing, and we doubt, not, edifying. One of them was the administration of the Lord's Supper to a great number of communicants belonging to all the branches of the one Evangelical and true Church of Christ in London. The scene was beautiful and touching. Would that we could see meetings in this land of ours!

The "Battle of the Essays and Reviews" waxes louder and stronger than ever. The discussion is kept up in newspapers, pamphlets, books, popular "Monthlies," and ponderous "Quarterlies."

The controversy about Chevalier Bunsen's orthodoxy is coming to an end, both in England and on the Continent. It is high time that it should.

FRANCE.

The war of the Roman Catholic Bishops upon the Emperor and his government is about as hot as it can well be, to be at all endurable.

Great scandal has been brought upon the Romish Church, and even on Humanity itself, by the infamous conduct of a prebendary of Cambrai, of the name of Mallet, who has been charged with and convicted of having ruined no fewer than four Jewish girls, who were sisters, through the connivance of the Abbe Rattisbonne, who is himself a professed convert from Judaism. Mallet has been condemned to six years imprisonment. A "brother" named *Agathon*, member of the "Congregation of Christian Doctrine" has been condemned, for an infamous crime, to the galleys for fifteen years! Verily the Civil Power in France is not afraid of Rome in these days.

The Protestants are beginning to agitate the question of re-establishing their "Synods," both Provincial and general. They have lately lost several excellent ministers by death among whom we may mention Messrs. Brun, Maynadier, and the excellent and venerable Marzials, President for forty years in the Consistory of Montauban.

SWITZERLAND.

The brethern at Geneva are making suitable arrangements for the "Evangelical Alliance Meeting" which is to be held in that city, in September next,—to commence on the second day of that month, and to occupy ten days. The Programme has been issued and widely circulated. It is very complete. This meeting will be the *fourth*, or more properly the *fifth*, of these great convocations.

GERMANY.

The remarkable *Revival* which commenced in the Orphan Asylum at Elberfeld, and of which we have spoken in preceding numbers of "THE CHRISTIAN WORLD," is said to be felt in other places in Rhenish Prussia. God grant that a good work of grace may pervade all Germany.

SWEDEN.

The accounts of the work of God in Sweden continue to be full of interest. What a blessing the Lord has vouchsafed to the people of that realm! May this good work long continue!

LAPLAND.

Within the last few years the Gospel has had much success among the Laplanders, both the stationary and nomadic. It may interest some of the friends of the AMERICAN AND FOREIGN CHRISTIAN UNION to learn that

this Society repeatedly aided the incipient missionary efforts in behalf of that ignorant and degraded remnant of an old Asiatic tribe that has its abode in the "far north" of Europe.

The news from other parts of the Christian world is generally interesting—some portions eminently so—but we have not room for more this month.

MISCELLANEOUS.

NEWS FROM LYONS, FRANCE.

We have just received an interesting letter from the Rev. Pastor Cordes, from which we can find room for a brief extract:

"In compliance with the loudly and repeatedly expressed desire for a series of religious Conferences (lectures) we invited, a few weeks, since the Rev. Mr. Roussel, to come and conduct the proposed meetings. That distinguished and able advocate and apologist of the Gospel came, and the meetings over which he presided in our central chapel, from Sunday night till Friday night, were so large that hundreds could not gain admittance."

GREECE.

In the fall of 1853, Mr. Kalopothakes, a well educated young Greek, a native of Laconia, (old Sparta) was sent over to this country, to prosecute his theological studies,—which he did at the Union Seminary, New York. Having spent four years here, and acquired a very good knowledge of the English language as well as of theology, he returned to Greece, and established a family newspaper, after the style of the *New York-Observer*, at the city of Athens. He was aided in this enterprize by gentlemen in this country who furnished the means to buy the press and type, and $300 besides, to commence the enterprsie. *The Star in the East*, (for such is the title of Mr. Kalopothakes' Journal, has what is considered to be a respectable circulation, and is undoubtedly doing great good. Some of the Professors in the University of Athens are contributors to this paper. Some weeks ago, Mr. K. published in his journal, a version of the old Latin song, called "The Song of the Ass." This gave offence in certain quarters, and the King's Attorney was induced to attempt to seize the number of the paper which contained the "Song." But as he did not call for two weeks after the paper had been published, he could not find a single copy. Of course, nothing has grown out of the affair, and we may hope that Mr. K. will continue his editorial labors without serious molestation.

THE ANNUAL REPORT.

Our readers will find the Twelfth Annual Report of the Society in the present number of "The Christian World." As it is a document of only twelve pages, we hope it will be read by all our friends and patrons. It contains a full but compact and clear notice of the objects and operations

of the Society, and sets forth the earnest desire of the Board of Directors to have the means to extend greatly the labors of the Society in the Papal countries of the Old World and the New,—Italy, France, Brazil, New Granada, etc. Never was there a more important or more pressing call made upon our liberal-minded and generous Christian friends, for aid. We would also request the prayers of our readers in behalf of the great enterprises in which the Society is engaged, that the Saviour would raise up missionaries for it, and friends to support it, and crown our labors with a great blessing.

BOOK NOTICES.

SPIRITUAL WORSHIP. — The Rev. S. S. Schmucker, D. D., Professor of Theology in the Theological Seminary of the Lutheran Church, at Gettysburg, has published an excellent discourse on the object, nature, and mode of that Spiritual Worship which God requires, and which Christianity alone teaches and enforces. "*God is a Spirit, and they that worship Him must* WORSHIP HIM IN SPIRIT AND IN TRUTH," is the appropriate text of the Sermon. We are happy to say that this discourse has passed to a second edition.

DISCOURSES ON SACRAMENTAL OCCASIONS, by Ichabod Spencer, D. D. Published by M. W. Dodd, New York.

This beautifully printed volume contains twenty-six Sermons, delivered on Sacramental occasions, and well adapted to instruct, edify, and comfort Christians, old and young. There is a brief Introduction by the Rev. Dr. Spring, quite too brief it seems to us, although we greatly dislike very long prefaces and introductions. What Dr. Spring says is excellent, but we should like to have a little more from the pen of one who knew so well the Author of these discourses, and is so well able to appreciate their value. Dr. Spencer was one of the ablest preachers, and one of the best writers of our country. He was especially eminent in casuistical theology, if we may use the expression. His Series of "Pastor's Sketches," in two volumes, has had a great circulation and done much good. We earnestly desire that the present volume may have equal diffusion and estimation. It is a precious embalment of the memory of a man who was one of the Saviour's choicest servants. Dr. Spencer deserves a place in the hearts of Christians, by the side of Dr. Payson, and he has it.

ROUGHING IT WITH ALICK BAILLIE, PAROCHIAL SCHOOL-MASTER, NORTH BRITAIN AND ELSEWHERE. By William J. Stewart. Published by Robert Carter & Brothers, New-York, 1861.

This is a most interesting book, full of interesting incidents, and will be read by the youth of our land that are fond of reading, with no little pleasure. It is a book for boys; albeit girls may also read it, and perhaps they will be the more ready to do so, if they should learn this fact. As it is published by the Carters, it may be read with the confidence that there is nothing in it which will do anybody harm. We will not say that they have *never* published a dull book; but we will that we do not believe they have ever published a *bad* one.

MINNIE CARLETON. By Mary Belle Bartlett, New-York. Published by M. W. Dodd.

This is also an interesting book for our youth, and will be read with delight by both boys and girls. Happy days are these for our children when they can find so many charming books written to instruct as well as please. Alas! in our young days—long, long ago;—we had almost nothing of the sort. "Goody Two Shoes," "Laugh and be fat," "Jack the Giant Killer," "The children of the Wood," "Tom Thumb," and such notable volumes were eagerly sought after, and not easily found.

THE GOLD THREAD, A STORY FOR THE YOUTH. By the Rev. Norman Macleod, D. D., New York. Robert Carter and Brothers.

This is a charming little volume, from the pen of one of the greatest preachers in the established Church of Scotland. But great as Dr. Macleod is in the pulpit, (where he has no rival in Scotland unless it be Dr. Guthrie) he is just as great in talking to and writing

for children. The little book of which we now speak is beautifully illustrated with appropriate engravings.

MORNING. Another charming little book for *our* children—we mean the children of our country,—from the press of the Carters. These books are good for Sunday-school libraries, as well as for the little library which every boy and every girl ought to have. We know not who is the author of "MORNING," but we do know that it is a delightful book, and we wish that the writer may live to write many "like unto it."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF APRIL TO THE 1ST OF MAY, 1861.

MAINE.

Dennysville. Peter E. Vose, Esq., for Italy, 5 00

NEW-HAMPSHIRE.

Hancock. Anna Tuttle, - - - - 3 00
E Concord. Asa & Lydia Kendall for Italy, and in part of L. M. for Asa Kendall, - - - - - - 10 00
Rindge. Mrs. S. W. Stone, per J. B. Breed, 5 00
Henniker. Cong. Ch. and Soc'y, to make Warren Childs L. M., - - - 32 75
New Ipswich. Cong. Ch. and Soc'y, in part for L. M., - - - - - - 20 18

MASSACHUSETTS.

Templeton. Daniel Foster, in part of L. M. for his daughter, Miss S. M. F., - - 10 00
Chicopee Falls, E. Carter, - - - - 5 00
So. Plymouth. Mo. Concert, by Rev. S. Holmes, for Italy, - - - - 5 00
Williamstown. 1st Cong'l Church, to make Rev. A. Ballard, a L. M., - - - 47 00
Amherst. A friend, for Italy, - - - 1 00
Boston. Old South Ch. and Society; $30 by T. J. Hadley, to make Dea. Charles Stoddard, L. M.; $50 by Mrs. Lucy Davis, to make herself a L. M.; by others, $95, - - - - - - - 175 00
Hanover. 1st Cong. Ch. and Soc'y - - 1 50
Boston. Two friends, for Italy, - - - 17 00
So. Boston. Phillips' Ch. and Soc'y to make Thomas Kennedy and Elijah F. Palmer, L. M's., - - - - - 75 07
Dorchester. 2d. Ch. and Soc'y, - - - 138 00
" Trin. Ch. and Soc'y, - - 2 25
Manchester. Ch. and Soc'y of Rev. F. V. Tenney, to complete L. M. for Mrs. J. B. Holm, - - - - - - - 29 00
Boston. Essex St. Ch. and Soc'y, in part, - 235 00
" Bowdoin St. Ch. and Soc'y - 181 50
Northboro'. Nath'l Fisher, to complete L. M. for Mrs. B. D. Fisher, $15; bal. of col. in Ev. Cong Ch., $1,25, - - 16 25
Belchertown. Cong. Soc'y, to make Mrs. Roxana Phelps a L. M., - - - 36 00
Northampton. Edwards Ch., to make Spencer Phelps a L. M., - - - - - 40 00
Middlefield. Cong'l Soc'y, in full to make Rev. Lewis Bridgeman a L. M., - 14 66
West Hampton. Cong'l Soc'y, to make Rev. E. C. Bissell a L. M., - - - 24 38
Pittsfield. Maplewood Young Ladies' Institute, per Rev. C. V. Spear, - - - 10 06

RHODE ISLAND.

Providence. John Carter Brown, $25; Robt. H. Ives, $25, - - - - - - 50 00

CONNECTICUT.

Litchfield. A friend, - - - - - 12 00
E. Hartford. Linde Olmsted, per Charles Hosmer, - - - - - - - 20 00
—— V., of Conn. - - - - - - 5 00
Guilford. 1st Cong'l. Ch., add. - - - 9 25
Saybrook. Cong. Church, - - - - 12 00
Guilford. 1st Cong. Ch., add. - - - 2 00
Southport. M. E. Church, - - - - 2 00
——— Susan Sherwood, - - - - 1 00
Southington. Cong. Church, per Rev. E. C. Jones, - - - - - - - - 27 00
Waterbury. 2d Cong'l. Soc'y, to make Dea. Nelson Hall a L. M., - - - - 24 38

NEW-YORK.

Rockland Co. K. Clarkston, - - - 5 00
Walton. Mo. Concert, 1st Cong. Ch., - 3 00
Middlefield Centre. Presb. Church, per G. E. Allen, - - - - - - - 10 00
Buffalo. Lafayette St. Church, add. for L. M's., - - - - - - - 11 00
" Grace M. E. Ch. to make Rev. A. D. Wilber, L. M., - - - - - 30 00
Lockport. M. E. Church, - - - - 5 54
Clarence. Union Coll'n in M. E. Church, - 2 70
Dunkirk. 1st Presb. Ch., in part, to make Rev. Wm. L. Hyde a L. M., - - 12 93
" M. E. Church - - - - 2 45
Onondaga Valley. A friend, - - - 10 00
Carlisle. James Boughton, - - - - 6 00
Stockholm. H. H., for Bucharest, - - 10 00
N. Y. City. Dirk John Veen, - - - 00 25
Marbletown. R. D. Church, per J. R. Lente, 8 82
Brooklyn. 1st Ref'd Dutch Ch., - - - 74 08
Kingston. Presb. Ch., add. per E. Wall, - 1 00
Herkimer. Ref'd Prot. Dutch Ch., per Rev. H. B. Gardiner, - - - - - 4 00
Middletown. A member of the Presb. Ch., per Rev. Mr. Sward, - - - - 50 00
Geneva. 1st Presb. Ch., per A. B. Hall, Tr, 40 00
N. Y. City. Bapt. Ch., Cherry-street, a few friends, - - - - - - - 2 25
Troy. A friend, $8; L. Bennett, $10; J. Anthony, $2; W. S. Van Alstyne, $2; a few friends, $1,81; two women, 50c., 19 31
Silver Creek. 1st Presb. Church, in part to make Rev. F. W. Flint, a L. M. - 18 43
Lancaster. 1st Presb. Ch. - - - - 10 99
" M. E. Church, - - - - 4 96
Evans' Centre. Cong. Church, - - - 3 74
Buffalo. 1st Presb. Church, - - - 50 56
Canajoharie. Union Meeting, - - - 11 09
Rochester. Mr. Van Hoover, - - - 3 00
Malone. Presb. Church, - - - - 24 00
Meridian. " " - - - - - 11 50
" Bapt. Church, - - - - 1 70
Mendon. Presb. Church, - - - - 3 38
" Bapt. Church, - - - - 1 95
Glenville. 1st Ref. Du. Ch., in part of L. M., for Rev. P. H. Burghardt, - - 12 05

NEW JERSEY.

Jersey City. 1st Dutch Ref. Church, Rev. Dr. Riddle, - - - - - - 43 78
" Misses Julia and Susan Van Vorst, per Rev. P. D. Van Cleef, to make Julia Van Vorst a L. M., and for Italy, - 50 00
Hoboken. Presb. Church, Rev. Mr. Babbit, - - - - - - - - 12 00

MARYLAND.

Baltimore. Ladies' Christian Union Soc'y, 70 07

VIRGINIA.

Wheeling. Seed Corn, - - - - - 5 00

GEORGIA.

Savannah. J. Stoddard, Esq., to make John L. Hardee, L. D., - - - - - - 105 00

KENTUCKY.

Louisville. James Dangerfield, to make Mrs. Eliza A. Dangerfield, a L. M., $31; B. F. Avery, $20; in full of L. M., for Sam. L. Avery, D. B. Leight, in full of L. M., for Mrs. S. A. Leight, - - 61 00
Messrs. Lindenberger, Branon, and Mrs. Brigham, $10 each, - - - - 30 00
Messrs. Hamilton, Hyatt Todd, Kendrick, Halbert, Quigley, Bell, Benedict, Morehead and Atwood, $5 ea. 50 00
Messrs. Breckenridge, Marks, Bacon, Young, Leonard, Carey, Kaye, Mrs. Speed and Underwood, $3 each, - 27 00
Messrs. Woolfolk, Werne, Escott, Fletcher, Dix, Tucker, Tyler, Carter, Wilson, Richardson, Curtis, Richardson, Slaughter, Wilder, Cook, Craig, Duffield, Pratt, Smith, Trabue, Whipps, Caldwell, Skene, Ballard, Barrett, Petitt, Mrs. Belknap, Shreve, Richardson, Robinson, Pope, $5 each, - - - - - - - - 155 00
Messrs. Cook and Jarvis, $2.50 each, 5 00
Messrs. Dick, Fitts, Mrs. Scott and Morrison, $1,50 each, - - - - 6 00
Mr. P. Joyce, - - - - - - 1 75
" Mrs. Ewing, Manefee, Bayless, Thompson. Messrs. Gault, Peter, Pitkins, Everts. Curran, Lyons, Duncan, Pope, Robinson, Isaacs, Homire, Crawford and Smith, $2 each, - 34 00
Mrs. Jarvis, Moody, Morris, Johnson, Sheerer, Muere, Hardy, Muere, Jewett, Howard, Marshall, Atwood and McMeecham, $1 each, - - - 13 00
Messrs. McMoran, Martin, Shallcross, Miller, Hawkins, Ramsey, Hegan, McCraw, Bennett, Maxwell, Wheeler, Duncan, Civil, Ripley, Cunningham, Rhorer, Morris. Slaughter, Thomas, Chamberlain, Castleman, Karsner, Parish, Robinson, King, Senerer, Swan, Weller, Netherland, Green, Waters, Penton, Sneed, Martin, Clark, Jacob, Griffin, Hervey, Burkhardt, Balee, Mix, Bacon, Bodley, Palmer, Logan, Speed, Johnson, Barrett, Vaughn, Clark, Evans, Weal, Beattie, Alexander, Needham, Anderson, Mortimore, Mrs. Hughes, Thurston, Overton, Flussure, Benson, Hicks, Ferguson, Van Buren, Tyler, Orr, White, Davis, Tracy. Griffiths, Delph, Mandeville, Milton, Griswold, Beatty and More, $1 each, - - - - - - 77 00
Eight friends, 50 cts. each, - - 4 00
Two friends, - - - - - - 95

INDIANA.

Indianapolis. J. L., for Italy, - - - 1 00

OHIO.

Oberlin. 2d Cong. Ch., per H. Hall, Tr. - 7 75
Granville. G. B Johnson, to make Miss C. L. Johnson, L. M., - - - 31 00
Ripley. 1st Presb. Ch., which makes D. B. Evans, a L. M., - - - - - 30 20
" 2d Presb. Ch., - - - - - 8 75
" A little friend, - - - - 10
Chillicothe. 1st Presb. Church, - - 24 64
" 2d " - - - - 14 80
Sharon. Presb. Ch., add. - - - 1 50
Cincinnati. Union Mission Ch., to make George Taite a L. M., - - - - 33 38
Cleveland. Wm. Hall, - - - - - 1 00
Mansfield. Cash 50 cts; Mrs. Cook, 50 cts; W. McCulloch, 25 cts., - - - 1 25
Solon. Add. to Rev. J. Seward's L. M., - 2 75
Youngstown Add. to W. B. Wick's L. M., $10; C. C Cook, $1; W. S. Parmalee, $3; W. B Bonnell, $2; W. J Edwards, on L. M., $5; P. Wick, $1; Mrs Parmalee, $1, - - - - - 23 00
" Presb. Church, - - - - - 8 00

MICHIGAN.

Detroit. U. Presb. Ch., of Canada, add. on L. M., for Rev. Mr. Bulmer, - - 2 65
Jonesville. Presb. Church, - - - 10 00
" M E. Ch., of Moscow, - 5 00
" Rev M. Gelston, - - - 10 00

CANADA.

Oshawa. Lecture and subscription, - 29 11
Whitley. Wesleyan Church, - - - 8 88
Subscriptions, - - - - - 7 00
Peterboro'. Lecture and subscription, - 36 28

COLLECTIONS BY REV. MR FISCH FOR THE EVANGELICAL SOCIETY OF FRANCE.

Wilmington, Del.—Hanover-street Presbyterian Church, $16,30; Washington, D. C—New York Avenue Presbyterian Church, $73; Mr. Ballentine, $2,50; 4th Presb. Ch. Lecture Room, $18,39; 1st Presb. Ch. $39; Baltimore, Md —1st Presb Ch., $20; St. Johns Presb. Ch., $16; Georgetown, D. C.—a Widow, $1; Alleghany, Pa. Central Presb. Ch. $26.69; 1st Presb. Ch., $18.57; 1st U. Presb. Ch. $21,06; Pittsburgh Pa., 3d Presb. Ch., $60; T. Bakewell, $10; W. Frew $10; Rev D. Prestley, $5; C. Lockhart, $5; Friends in 2d U. Presb Ch, $5,44; J. Floyd, $5; 1st Presb. Ch., $75; Central Presb. Ch., $19,82; 2nd Reformed Presb. Ch, $12,42; Columbus O., 1st Presb. Ch., $18. Lane Theo. Sem. $13; cash, $2; P Wilson, $10; H. D Morgan, $2; cash, $2; W. T. Dunlop, $5; W. M. Robertson, $2; cash, $2; cash, $1; W. F. Mitchell, $2; Mr. Carmichael, $10; T Garnes, $5; cash, $1; J. Wynne, $5; cash, $2; cash, $1; J. Shilletto, $25; R. Burnett, $25; cash, $5. W. H Allen, $8; C. T. Acton, $5; P. Neff & Sons, $10; cash, $5; G. H. Christian, $5.
All, - - - - - - - $631,19

CONTENTS.

Twelfth Anniversary of the Society, - - - 161
The Annual Meeting of the Society, - - - 161
Twelfth Annual Report, - - - - - 165
Board of Directors, - - - - - - 177
Treasurer's Report, - - - - - - 178
The Society's Work—Foreign and Home, - 179

GENERAL MISSIONARY INTELLIGENCE.

Panama—China, - - - - - - 183
India—Syria, - - - - - - - 184
Turkey—Missions among the Aborigines—Sandwich Islands, - - - - - - 185
NEWS OF THE CHURCHES.
MISCELLANEOUS.
BOOK NOTICES.
RECEIPTS.
Life Directors and Life Members, - - - 191

As we shall not publish a separate list of the names of Life Directors and Life Members given in our last Annual Report, we simply append the names of individuals who were constituted such during the last year.

LIFE DIRECTORS.

Alen, Ebenezer, Randolph, Mass.
Berry, Rev. J. R., Kinderhook, N. Y
Briant, Andrew, Mt. Carmel, Ind.
Cummings, Rev. E. C., St. Johnsbury, Vt.
Fairbanks, Horace, St. Johnsbury, Vt.
Fairbanks, Franklin, St. Johnsbury, Vt.
Hardee, Jno. L., Esq., Savannah, Ga.
Kirk, Rev. C. F., Belvidere, N. J.
Lindsley, Rev. C. E., Southport, Conn.
McLean, Rev. Alex., Fairfield, Conn.
Miller, Hon. Samuel, New Haven, Conn.
Robinson, Rev. E. T., Cincinnati, O.

LIFE MEMBERS.

Ackerman, Richard, Harlem, N. Y.
Adams, Peter, Esq., South Franklin, Mass.
Adams, Mrs. Jas. L., Bloomfield, N. J.
Adriance, Mrs Sarah, Poughkeepsie, N. Y.
Alden, Rev. Eben'r, Jr., Marshfield, N. Y.
Allen, Dea. John, E. Windsor Hill, Conn.
Anthony, Rev. Geo. N., Marlboro, Mass.
Arms, J. C., South Deerfield, Mass.
Avery, Sam'l L., Louisville, Ky.
Baldwin, Jos.. Fitchburgh, Mass.
Ballard, Rev. A., Williamstown, Mass.
Bancroft, Wm., Mishawankie, Ind.
Barnard, Mrs Martha A., Newton Lower Falls, Mass.
Bassett, Henry D, Newton, Mass.
Bell, Ira, Brasher's Falls, N. Y.
Bissell, Rev. E. C., Westhampton, Mass.
Bigelow, Mrs. Mary A. H., Weston, Mass.
Blood, Lyman B., Groton, Mass.
Bloodgood, Rev. A. L., Enfield, Conn.
Boardman, Rev. Geo. N., Binghampton, N. Y.
Boardman, Rev. Sam'l W., Middlebury, Vt.
Boughton, John, Jr., Boston, Mass.
Brackett, Chas., Newton Centre, Mass.
Bradford, Rev. Sam'l, Sunderland, Mass.
Bradford, Thos. B., Esq., Francestown, N. H.
Breckett, Mrs. Abby K., Hampstead, N. H.
Brewer, Mrs. Henry, Springfield, Mass.
Bridgeman, Rev. Lewis, Middlefield, Mass.
Brooks, Dea. John R., Amherst, Mass.
Buck, Rev. E. A., Slatersville, R. I.
Bunyan, Mrs. Mary T., Oxford, Ohio.
Burnett, Robt. W., Esq., Cincinnati, Ohio.
Butler, Adams, Fitchburgh, Mass.
Cady, J. F., Esq., Barrington, R. I.
Camp, Dea. Geo. T, South Hadley Falls, Mass.
Caldwell, Rev. R. H, Danville, Ky.
Carpenter, Philo, Chicago. Ill.
Chaffin, Edwin, Newton, Mass.
Chaffin, John C., Newton, Mass.
Chickering, Rev. J. W., Jr, Springfield, Mass.
Childs, Warren S., Henniker, N. H.
Clark, Rev. E. B., E. Hampton, Mass.
Colver, Rev. Nathaniel, Cincinnati, Ohio.
Cong'l Sabb. School, Fairport Mass.
Cook, Joseph, Jr., Albany, N. Y.
Corliss, Rev. A. G., Holland Patent, N. Y.
Cowgill, Mrs. L. S., Greencastle, Ind.
Crary, Rev. Wheelock, New Bedford, Mass.
Cummings, Rev. Henry, Newport, N. H.
Dangerfield, Mrs. Eliza, Louisville, Ky.
Darrow, Rev. Geo. R., Trenton, N. J.
Davis, Frederick, Newton, Mass.
Davis, Mrs. Lucy, Boston, Mass.
Deming, Joel, Constitution, O.
Dickey, Mrs. Rachel, Mansfield, O.
Dickerson, Rev. Henry, Danville, Ind.
Eames, Dea. Caleb, Wilmington, Mass.
Eastman, Rev. M. L., Lisbon, N. Y.
Ely, Heman, Esq., Elyria, O.
Evans, Dan. B., Ripley, O.
Evans, Rev. L. J., Walnut Hills, O.
Fairchild, Grandison, Brownhelm, O.
Farwell, Dea. Jno. T., Fitchburgh, Mass.
Ferguson, H. C., Hartford, Conn.
Fische, F. F., Holliston, Mass.
Fisher, Mrs. B. D., Northboro, Mass.
Fisher, Dea. M. W., Medway, Mass.
Fogg, Mrs. Josephine, St. Louis, Mo.
Fowler, Rev. J. B., Plymouth, O.
Frew, Wm., Esq., Pittsburgh, Pa.
Gallemore, Elisha, Bloomington, O.
Godden, Mrs. D. G., Lowell, Mass.
Goodell, George D., Hillsboro, N. H.
Goodwin, Rev. Edward P., Columbus, O.
Gould, Rev. David, Ripley, O.
Grammar, Rev. Julius E., Columbus, O.
Gunn, Mrs. A. B., Spencerport, N. Y.
Hackett, Rev. Horatio B., D.D., Newton Centre, Mass.
Hall, Dea. Nelson, Waterbury, Conn.
Hanford, Mrs. Amelia, Tallmadge, O.
Harvey, Rev. Wheelock, N. Milford, Conn.
Heather, Rev Geo. A., Cincinnati, O.
Hendrickson, David, Hempstead, N. H.
Hildreth, Milo, Northboro, Mass.
Hill, Henry F., Amherst, Mass.
Hillard, Jas. V. L., Auburndale, Mass.
Hitchcock, Rev. H. C., Amherst, O.
Holm, Mrs. J. B., Manchester, Mass.
Holman, Dea. Ansel, Slatersville, R. I.
Holman, Ralph W., Newton, Mass.
Howard, Rev. G. A., Catskill, N. Y.
Hurlbut, Mrs. Clarissa A., Cambridgeport, Mass.
Hyde, Henry H, Boston, Mass.
Ingersoll, Dea. C. I L, Greenfield, Mass.
Irwin, Mrs. Mary L., Greenfield, O
Johnson, Mrs. Sarah J., N. Andover, Mass.
Jones, Frederick, Boston, Mass.
Johnson, Miss C. L., Granville, O.
Kenney, Rev. Wesley, Wilmington, Del.
Kennedy, Thos., South Boston, Mass.
Kittridge, Rev. A. E., Charleston, Mass.
Knowles, Dea. L. J., Warren, Mass.
Knox, Rev. Jas., Hillsdale, Mich.
Lamson, Miss A. K., Camden, N. J.
Larkey, Mrs. S. C., Uxbridge, Mass.
Learned, Rev. R. C., Berlin, Conn.
Leight, Mrs. S. A., Louisville, Ky.
Lord, Rev. Daniel, Nyack, N. Y.
Lott, Elijah, Lodi, N. Y.
Maxwell, Rev. J. Allen, South Orange, N. J.
Maxwell, Dea. S., Jr., Greenfield, Mass.
McCampbell, Rev. Jno., Lexington, Miss.
McDaniels, Miss Lydia, Elba, N. Y.
Muzzy, Reuben D., M.D., Boston, Mass.
Nixon, Rev. George, West Farms, N. Y.
Nye, Bonum, North Brookfield, Mass.
O'Fallon, Mrs. R. C., St. Louis, Mo.
Otto, John, Buffalo, N. Y.
Page, Mrs. Abby L., Candia, N. H.
Palmer, Elijah F., South Boston, Mass.
Parker, Rev. E. P., Wethersfield, Conn.
Parker, Rev. W. W., York, Me.
Partridge, J. L., Lawrence, Mass.
Patrick, Rev. H. J., W. Newton, Mass.
Peck, A. G., Esq., W. Cambridge, Mass.
Peck, John, Shelburn, Mass.
Phelps, Mrs. Roxana, Belchertown, Mass.
Phelps, Spencer, Northampton, Mass,
Phipps, Wm., Franklin, Mass.
Potter, Rev. L. D., Glendale, O.
Presb. Sabb. School, Catskill, N. Y.
Rainey, Wm. H., Kinderhook, N. Y.
Reed, Rev. Chas. E., Malden, Mass.
Redding, Mrs. Susan, Grafton, Mass.
Richardson, Rev. Elisha H., Dover, N. H.
Richardson, Elisha, Medway, Mass.

Rockwood, F. B., Hartford, Conn.
Rowley, Rev. Geo. B., Camden, N. Y.
Sabb. School 1st Cong. Ch., Enfield, Conn.
Sabb School 2d Cong. Ch., Rockford, Ill.
Sawtell, Miss Jane, Fitchburgh, Mass.
Sayles, F. C., Pawtucket, Mass.
Scholey, Joram, Birmingham, Conn.
Seaman, Mrs. C. A., Cleveland, O.
Seaver, Rev. Norman, Rutland, Vt.
See, Rev. I. M., Mt. Vernon, N. Y.
Sere, Mrs. R. W., St. Louis, Mo.
Sheldon, Elisha B., Springfield, N. Y.
Sherman, Fred, Pawtucket, Mass.
Slocum, Mrs. M, Grafton, Mass.
Smith, Sidney, Plainville. Conn.
Smith, Wm. H, New Britain. Conn.
Smith, Rev. O. H. P., Louisville, Ky.
Small, Sam'l A., Milbury, Mass.
Snaddy, B., Esq., Springdale. O.
Snell, Thos., North Brookfield, Mass.
Snow, Dea. Ambrose, South Hadley Falls, Mass.
Southworth, Rev. A., South Paris, Me.
Spencer, Miss E. A., Hartford, Conn.
Stearns, Justin, Fitchburgh, Mass.
Steele, G. W., Elba, N. Y.
Stewart, Geo., Bloomingburgh, O.
Stevens, N. C., M.D., Boston, Mass.
Stoddard, Dea. Chas., Boston, Mass.
Symonds, Chas. H., Niagara Falls, N. Y.
Tait, Geo., Esq, Cincinnati, O.
Temple, Dea. M. M., Reading, Mass.
Terwilager, Mrs. H., New Bedford, Mich.
Thayer, Mrs. S. W., Uxbridge, Mass.
Towle, I. D., Newton Centre, Mass.
Turner, R. W., Newton Centre, Mass.
Ustick, Miss A. E., Bloomingburgh, O.
Underhill, Rev. J. W., North Amherst, Mass.
Van Allen, Adam, Albany, N. Y.
Van Riper, C. R., Aquacknock, N. Y.
Wallace, Rev. C. C., Perth Amboy, N. J.
Warner, Seth, E. Hampton, Mass.
Welling, Miss M. H., Baltimore, Md.
Wetherby, Mrs Ann, Grafton, Mass.
White, I. H., Esq., Cincinnati, O.
White, Mrs. Abby, Grafton, Mass.
Whitney, Dr. C. H., Fitchburgh, Mass.
Whittlesey, Rev. E., LeRoy, N. Y.
Wilber, Rev. A. D., Buffalo. N. Y.
Wilcox, Miss T. B., Oxford, N. Y.
Williams, Dr. Lewis, Pomfret, Conn.
Winn, Mrs. Nancy, Grafton, Mass.
Winslow, Rev. H., G. Barrington, Mass.
Winslow, Chas., Taunton, Mass.
Windsor, Miss C. F., Norton, Mass.
Wylie, Prof. T. A., Bloomington, Ind.

THE

CHRISTIAN WORLD.

VOL. XII. JULY, 1861. No. 7.

THE PROSPECTS OF THE SOCIETY: A FEW WORDS TO ITS FRIENDS.

Our heart greatly prompts us to speak of two very different subjects; and we are quite sure that we shall have the sympathy of our readers in doing so.

1. At the time of this writing, the June number of THE CHRISTIAN WORLD, containing an account of the late Anniversary of the Society and its TWELFTH ANNUAL REPORT, has reached all the friends of the Society who receive this periodical, (there are 10,000 who do receive it), and we trust has been read by very many if not all of them. From that document they will have learned what great encouragement the Board have had in their work; first from the fact that, under many disadvantages growing mainly out of the political and financial state of our country during the last year—especially the last seven or eight months of it,—the receipts of the Society had not fallen off, but increased rather; and secondly from the remarkable opening of the Papal world for the free circulation of the Sacred Scriptures and the preaching of the Gospel. On these two subjects the Directors of the Society call upon its friends and supporters to join them in heartfelt expressions of thanks to the Almighty God for this two-fold manifestation of His favor. A great and effectual door of usefulness is more manifestly set before the Society than ever in the Papal world, especially in ITALY and FRANCE (as well as Belgium and Ireland) in the OLD WORLD, and BRAZIL and NEW GRANADA, (as well as Mexico and Canada,) in the New. There has been nothing like this state of things since the great Reformation in the XVIth Century, nor even at that epoch. Twenty-two millions of people in Italy may now receive the Bible! When was there ever anything like this in the history of that beautiful and classic land, which has been so long cursed by the double despotism of the priest and the prince? And what a Call now comes to this Society from that fair country: "*Come over and help us!*" And shall we not heed it? We have long been praying that Italy might be rescued from the grasp of the "Man of Sin," from the delusions of the Anti-Christ of Rome. And now that He who is King in Zion is removing barrier after barrier that hindered the entrance of His Word into that land, which is the centre and heart of the

Papal world, shall we fail to do all that is in our power to make known the blessed Gospel to its many millions of inhabitants? Shall we not rather hail with delight the opportunity of sending, each of us, if it be no more than a dollar, by which a Bible or two, or half a dozen New Testaments, or a score of good religious tracts may reach those in that land who are ready to "*perish for lack of the knowledge?*" None of us have ever had a more blessed opportunity of doing good *in the right place* than we have now. O, let us not neglect it, lest the door be soon shut, and we have to mourn over our want of zeal in behalf of our Master's cause, and the best interests of immortal souls! Would that all the friends of this Society realized fully the importance, the unspeakable importance, of *now* giving to Italy the glorious Gospel of our Lord, that the people of that land may know what it is, and what genuine Christianity is—the Christianity which Paul certainly did preach, if Peter did not, in Rome in its palmiest days.

2. The other subject respecting which we desire to say a word is the Society's need, its pressing need, of *increased* aid during the year on which we are now entering. The Directors have said in the Report that the Society ought to expend at least *Fifty Thousand Dollars* in the foreign field during the year which is now just commenced. Fifty Thousand Dollars is not a large sum for the friends of this Society to give for such a glorious object. Fifty Thousand Dollars, judiciously laid out, would (with the blessing of God) do much to impart the Gospel to Italy, to Brazil, Mexico, New Granada, France, and other Papal countries.

We admit that the times are hard. Many of our friends who were rich men a few months ago, are now poor. Some have literally lost all that they once possessed; others have lost much, and are now so embarrassed as to be able to to do little or nothing for those noble enterprises of Religion and Benevolence in which they once took so much pleasure. We are well aware of all this. But we are sustained by the cheering fact that the very solemnity of the times which have come upon us is well calculated to make us all feel the importance of doing, promptly, and with all our might, "what our hand findeth to do." Christian men now begin to see the *value of money, and the preciousness of opportunities for doing good.* And many will find that they can, by resorting to some self-denial, do really more than they had dared to think possible.

Whilst we cannot expect so much aid for a while from some of our once large contributors in the cities, as formerly, we have great hope that our friends in the interior towns, villages, and rural districts, whose means, though they may be affected by the financial state of the country, are not so cramped and restricted as are those of thousands of excellent people in the large cities, will come up cheerfully to the help of the Society, and for awhile, by their liberality, make up for the deficiency of aid on the part of those who cannot give as they have done in former times. We would most respectfully and earnestly request pastors in the villages and country congregations to bring our cause before their people, and forward to our

treasurer whatever sums they may be able to collect. These "rills of benevolence," even though they may not always be large, go to make up the aggregate of our receipts. We often receive most cheering proofs of interest in our work of this sort that greatly encourage us. A pastor of a new Church in one of the newest of the Western States lately sent us a collection of less than three dollars, because he and his people were so much interested in our cause. It was as much for them to give as a hundred dollars would be for some of our older and stronger churches.

We must also look to the spontaneous contributions of many of our dispersed friends, who have not the opportunity to give at a public collection, or in answer to a personal call. We often receive, by letter, donations of five dollars, three dollars, one dollar, from friends whom we have never seen, nor shall see, it is probable, till we meet them in a more glorious world than this. It often happens that a gentleman or a lady, unknown by face and even by name, engages the help of neighbors in behalf of our cause, and sends on to us their joint contribution. So safe have the mails become, that moneys carefully enclosed seldom fail to reach us.

We are particular in making these statements, because we see that our work is growing rapidly on our hands, and that we cannot meet its demands but by engaging our friends, *one and all*, to help us according to their ability. And if they will all do so, we shall have no fear of the want of means to meet all engagements which may be prudently made. We venture to promise to send to every contributor of *five dollars* and upwards, THE CHRISTIAN WORLD, by mail *for one year*, if he desires and will give us his address clearly and fully written out, when he sends the money.

Thus far we have been greatly encouraged. The churches in some places—as in New Haven, for instance—have fully come up to their last year's contributions. In some cases they have even exceeded them. But in many parts of the country it is impossible for this to be done.

We will only add that whilst it is impossible for Christians not to take a deep interest in the distressing state of our country, we must think that they will best promote the salvation of this nation by doing the proper work of the Church, and living as those should whom the Savior Himself pronounces to be the "Light of the World" and the "Salt of the earth." Much as we may love our country, there is a Kingdom which is dearer than any earthly State to the heart of every Christian. Blessed be God, when we seek first of all that "Kingdom" and the "righteousness of God" for ourselves and all mankind, we are doing the best thing we can do to save the glorious Commonwealth under whose banners we live. Nor shall we fear for our now agitated and distracted country, if we can only see our Churches and those who belong to them "living churches" and doing the work of the Lord. "*Because thou hast kept the Word of my Patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.*" (Rev. iii., 10.)

AN INTERESTING SERVICE: MISSION TO BRAZIL.

On Sabbath night, May 12th, the Rev. A. J. Compton was ordained by the Presbytery (N. S.,) of Pittsburgh as an evangelist, with the view of his laboring as a missionary in Brazil, in the service of the AMERICAN AND FOREIGN CHRISTIAN UNION. The occasion was one of deep interest. The Presbytery held for that purpose a special meeting in the Third Presbyterian Church in the city of Pittsburgh. The Rev. Dr. Kendall, Pastor of the Church, presided in the ordaining service. The Rev. Joel Parker, of New York, one of the Directors of the Society, who had accompanied the Corresponding Secretary for the purpose of attending the service in behalf of the Board, preached the Sermon. The subject was: "*The new Heavens and new Earth*," (Is. lxv. 17,) predicted in the Sacred Scriptures. Dr. Parker began by referring to the occasion, which he said was that of the ordination of a young man who is to go forth as a missionary for the AMERICAN AND FOREIGN CHRISTIAN UNION, to carry the Gospel to South America, to diffuse the knowledge of a pure and effective Christianity in one of the fairest portions of that continent; where—

"Every prospect pleases
And only man is vile."

The object of that missionary will be to spread, as far as it may be in his power, the Gospel as the Saviour and Apostles preached it, and as Augustin and the Reformers proclaimed it. In other words, to labor for the formation of the "new heavens and new earth" spoken of in the text.

Dr. Parker then proceeded to speak of that glorious millenial age to which there are so many allusions in the Word of God, and to set forth some of the great and wonderful changes man may be expected to undergo in his physical, intellectual, moral, and religious character and state, during that long and blissful period; remarking on the fact that whilst we have books almost innumerable on the glories of the "Heavenly State," almost nothing has been written about the glories of the "Earthly State" in the "latter days,"—those days in which "the knowledge of the glory of God shall fill the earth as the waters fill the sea." Commencing at this point, he proceeded to speak of the great progress which the children of God will make in that golden age in the spiritual life, their great attainments in all moral excellence and holiness, as well as in divine knowledge; of the increased longevity which some if not all of the human race may be expected to reach, equalling perhaps the antediluvian age; of the vast increase of the population of the world; of the amazing development of the resources of the earth, which will be quite sufficient for the support of an almost inconceivably greater number of human beings than it now sustains; and of the general manifestation of the power and goodness of God in that long period of the triumph of grace over sin, expressing his belief that, at the closing up of the scenes of this world by the Day of Judgment, it will appear that but a *comparatively* small portion of the human race will be lost.

Such were some of the topics treated of in this interesting discourse which excited unusual attention, and not a few of those who heard it expressed the desire to have the opportunity to *read* it. On many points Dr. Parker said that, in the absence of full and clear statement made by Divine revelation, we can affirm nothing positively, but can only speak of what we may deem to be probable. The same thing is true in a great measure in regard to the glories of heaven, respecting which we have very wonderful, but still incomplete, glimpses in the Divine oracles.

After the Sermon, the Corresponding Secretary of the Society gave some account of *Brazil*, the country to which it is proposed to send the missionary who was about to be ordained. Among other things he said that Brazil may fairly be called "The United States of South America," having the same extent (three millions of square miles,) facing the Atlantic Ocean, watered by immense rivers, (the Amazon, Orinoco, and others,) possessing great varieties of soil and climate, and productions; and abounding in fine bays and harbors. Brazil has by far the best government of all the political States of South America, which are thirteen in number, excluding Patagonia, the extreme Southern end of that continent, that is a long and mountainous Peninsula sparsely inhabited by Pagan savages.

The population of Brazil can hardly be much short of eight millions. That country has nearly half the population of the Southern Continent of our hemisphere, as it has nearly half the geographical extent. In this respect it differs considerably from the United States, whose area is much less than half of North America, but which, nevertheless, contains almost two-thirds of the entire population of this continent, being 31,000,000 to 16,000,000. In this estimate, the West Indies are considered as belonging to North America.

The Government of Brazil is a limited or constitutional monarchy, after the model of that of England. The Emperor, Pedro II., is thirty-six years old. He is a native of Brazil. At the age of five years he was committed to the charge of a Regency by his father, Pedro I., who returned to Portugal, his patrimonial Kingdom, whence his father, John VI., had emigrated with the royal family in 1807. At the age of fifteen, Pedro II. was compelled to take the throne, owing to the state of the factions, although contrary to the Constitution which his father had given the country. If we consider the Pope to be no longer a King, (his temporal dominion having faded nearly away,) there are at this time forty-two sovereign princes in Christendom, including Abdool Medjid, the Sultan of the Turks, but excluding his swarthy Majesty, the King of Mosquitia. Of these Sovereign Princes, five are Emperors, (four in Europe and one in America) fourteen are Kings, and the rest are Dukes. Among all the forty-two, Pedro II. has no superior, and but few equals, in the proper qualifications of a sovereign ruler. He is a scholar and a man of science, fond of the society of literary and scientific men, and withal a gentleman of easy, unpretending, but dignified manners. And he is surrounded, in the administration of the government, by able men, many

of whom have had the advantages of European education and travel,—advantages which the Emperor himself has not enjoyed.

In regard to Religion, the Government of Brazil is liberal. The Roman Catholic Church is established by law, but all others are tolerated. That empire is therefore open to all judicious efforts to diffuse the truth. The Emperor is known to be a man of most just sentiments on the subject of religious liberty. Brazil is as open to the Bible as France, or Belgium, or the new Kingdom of Italy. The Missionary Society of the Methodist Episcopal Church sent two or three excellent men to Rio de Janeiro, some twenty-five years ago: but the financial revulsion of 1837-'38 compelled their return to the United States—a fact greatly to be regretted. The AMERICAN AND FOREIGN CHRISTIAN UNION, in connection with the American Seamen's Friend Society, sent, some years ago, the Rev. J. C. Fletcher to the same city, who labored there with success till the failure of Mrs. Fletcher's health made it necessary for them to return home. The Rev. D. V. Collins was afterwards sent to that post, and labored there for a while. The General Assembly's Board of Foreign Missions, has now two excellent men at that city, the Rev. Messrs. Simonton and Blackford. The Southern Baptist Union sent a missionary to Brazil not long since, but he has been compelled by ill-health to return. The American Episcopal Church Missionary Society has recently sent an excellent minister to Para. It is the intention of the AMERICAN AND FOREIGN CHRISTIAN UNION to send one if not two missionaries to Brazil next fall, if the requisite means be furnished.

In conclusion, the Corresponding Secretary called the attention of the audience to the character of the Brazillians, their enterprise; their numerous railways, projected and partly executed; their lines of Steamers, eight of which radiate from Rio de Janeiro, as their centre; the number of their important cities,—Rio de Janeiro, Bahia (or St. Salvador,) Pernambuco, Maranham, Para, etc., of which the first named is much the largest, and one of the finest in the Western hemisphere.

After the address of the Corresponding Secretary, the Presbytery proceeded to the ceremony of ordination, Dr. Kendall presiding. The clergy present, of all denominations, were invited to take part. It was truly pleasant to see so large a number of ministers of the Gospel from different parts of the country, among whom were three or four of the Professors of the Theological Seminary in Allegheny city, at which the Rev. Mr. Compton has pursued his studies, taking part in the "laying on of the hands of the Presbytery."

The Rev. Dr. Plumer then proceeded to deliver, at the request of the Presbytery, a most serious and appropriate charge to the ordained missionary. It was a solemn charge, delivered in a truly tender and affectionate manner, and made a deep impression on all that heard it. A spontaneous collection of eighty dollars was taken up at the close of this most interesting service, in which a large and intelligent assembly, composed of members of all the Churches, took part.

IMPORTANT SIGNS OF THE TIMES.

The religious firmament is resplendent with the most brilliant and promising "Signs of the Times." Never have our CHRISTIAN UNION and other Religious Societies had so many and so great encouragements to labor with vigor for the extension of the Redeemer's Kingdom as at this moment. It is true that our country is engaged in a fearful struggle; but whilst our fellow-citizens are pouring forth their treasures in the most liberal manner, from motives of patriotism, to prosecute what they deem a righteous war, surely our fellow-Christians ought, especially with the help of some self-denial, to do great things for Christ and His cause, which has for its object the reduction of all the world to the sway of Him who is THE PRINCE OF PEACE. And we believe they will. The History of the Church in all ages shows that the walls of the Spiritual "Jerusalem" can be "built in troublous times." Nearly all the great Religious Societies of England, of this age, were founded amid the scenes of England's greatest conflict—a conflict for national existence. The British and Foreign Bible Society—one of the largest glories of our times—came into existence in 1804, amid the tremendous war with France which immediately followed the rupture of the Treaty of Peace at Amiens. And its first Anniversary (in 1805) was held just at the time when Bonaparte was beginning to assemble a vast army at Boulogne, almost in sight of England, with the purpose of invading, and if possible of conquering a country which was then, as she is now, one of the greatest bulwarks of Protestantism. That was a dark day for England and for the world. But it was just in that time of gloom and apprehension that the noble Institution to which we have referred, was formed to give the Sacred Scriptures to all the world, even France not excepted.

And we may add, that to the same stormy period in British History, (that of 1790—1815,) in which England was almost all the time engaged in a most fearful struggle with France, the Baptist Missionary Society, the London Missionary Society, the Church Missionary Society, arose, in the order here stated; thus forming with the British and Foreign Bible Society, a perfect constellation of great Christian Institutions, for the salvation of the world.

But we are wandering from the subject on which we purpose to say a few words: the auspicious signs of the times.

And first: No one can fail to be struck with the important fact that the great question of the temporal dominion of the Pope is now being so extensively and so ably discussed, not so much in Protestant countries, and by Protestant writers, as in Roman Catholic countries, and by Roman Catholic orators and authors. In proof of this we may cite the able pamphlets published in France, including those of the light and witty About, as well as the more solid and serious La Guerronniere. Very able pamphlets have also appeared in Italy and Germany.

Still more important is the discussion of the subject in the national legis-

latures of France and Sardinia, or rather of what is now the Kingdom of Italy. The speeches of Prince Napoleon and Cavour have treated the question from the proper points of view, and have produced a great sensation in the Papal World, as is seen in the violent attacks which certain Roman Catholic Prelates in France have made on the Emperor and his Government. Some of the Italian Prelates in the dominions of Victor Emanuel have been also very violent—just as much so as they dare; whilst the Pope has betaken himself to the business of making "Allocutions" on the subject, not for the enlightenment of the "Congregation" of Cardinals, but for effect upon the "faithful" of the entire Roman Catholic world, especially that part which is under the sway of the great Roman Catholic Powers.

Not only so; even grave Roman Catholic Doctors of Divinity and Professors of Theology are beginning to discuss the subject before popular assemblies, and this too in cities intensely Roman Catholic. For instance, Dr Doellinger, one of the Professors in the Roman Catholic Faculty of the University of Munich, has been delivering four lectures, to large and deeply interested audiences in that city, on this great subject, notwithstanding the protest of the Pope's Nuncio!

What a change is coming over the world! When the Popes claimed and asserted in the Middle Ages the right to dispose of the thrones of all princes, a tremendous contest arose. The German "Cæsars" took it up, but the Popes were too many for them. Henry IV., of that Empire, in retiring from the field bequeathed the championship of the princes to Philip le Bel of France, who took hold of the cause with such vigor that he triumphantly bade defiance to the thunders of the Vatican, and humbled the proud pontiff in the dust. Not only so, but the Popes were compelled to spend a "seventy years' Babylonish captivity" at Avignon in France. The powerful Kings of that country were determined to have the disturbers of the peace of the world as near to them as might be convenient. To the "Rome on the Rhone" was annexed a small territory, as a "patrimony of St. Peter," so that the temporal dominion of His Holiness was not taken quite away, although his right to interfere with the civil government of the world outside of his own petty state was both denied and rejected with scorn. It was a long time, however, before the princes of Europe dared to take the bold ground of denying what virtually amounted to a claim on the part of the Pope to govern the whole world, princes as well as people. No monarch less powerful, or less popular, than Philip the Beautiful, could have attempted it successfully.

But now the day has come when the Pope must renounce his temporal dominion over the "Patrimony of St. Peter" whatever it may be. All must be given up, and the successors of St. Peter must have no more of this earth to govern, as kings, than did the Saint himself. And this is becoming the *Doctrine* of Roman Catholic Princes and Doctors. Its progress among the former is quite rapid, and must become universal; we confess that among the latter it will be more slow. Verily the times are changing, or rather have changed very greatly.

2. Another sign of the times is the great progress which the question of religious liberty is making in the Papal world. It seems almost incredible (but it is true,) that Austria, which a few years ago made an infamous Concordat with the present Pope, which bound her hand and foot in the chains of the Vatican, has actually granted entire religious liberty to all sects of Christians in her dominion, so that a man may be a Protestant and openly profess his faith, and even be eligible to the civil and political offices. In a word, Protestants and Romanists are put on the same footing by the Constitution and the laws of the Empire! This is indeed a great change. The Concordat, whether formally revoked or not, is of course given to the winds.

The Concordats which some of the German States (and among them Baden and Wurtemberg, to their great disgrace) made with the Pope not long since, have been abrogated by the legislatures of those States by a decisive vote. All this looks well. It is a great thing to see *legal* obstacles removed. The opposition of priests and the petty magistrates may long *impede*, but can hardly prevent, the ultimate triumph of the Gospel.

3. It is an encouraging "sign of the times" that even in Spain there are men found who are ready to stand up for religious liberty. We refer to what recently took place in the Cortès, when Sennor Figuerola, a Deputy, in speaking of the unjustifiable course of the Censors of the Press in reference to the *Clamor Publico*, one of the Journals of Madrid, which had severely but justly criticised a document published by a Spanish Bishop, (Father Claret,) which the editor pronounced to be, in some of its parts, a disgrace to the age. The document in question was one of the Bishop's *mandements*, or addresses to the people of his diocese, in which he condemns to hell not only all frequenters of balls and theatres, but all men of liberal opinions. In regard to this document, the editor of the *Clamor Publico* charges the bishop and his party with aiming at alarming the conscience and promoting superstition, by introducing unhappiness and bitterness into the hearts of the people, and inspiring with fear the minds of the credulous, fanatical, and ignorant. "Let not the men who now govern, or any constitutional party, be guilty of entertaining any such illusions. The crusade which has been commenced, the war of extermination which is preached, is against all those, without exception, who have accepted the great reforms of the present epoch and the conquests of civilization. We should all be confounded under the same blow by the triumph of those new barbarians who profane the Gospel, and wish to make the God of charity, clemency, and mercy, a God of hate, rancor, and vengeance. Alas for us, if the reaction should prevail!"

The discussion which Sennor Figuerola's remarks and quotations from the *Clamor Publico* excited, showed that there is a large number of men of liberal views in the Cortes. In fact, it now begins to appear that the movement in Italy is already exerting an influence for good in what is called in Europe the "Peninsula." Spain and Portugal cannot fail ultimately to follow Italy. Even now there are newspapers in Spain that admit

in so many words, "*their conviction that liberal institutions are incompatible with Roman Catholicism.*"

We might enumerate other movements that belong to the same category; but we have said enough to show, (in connection with the fact that so many great Roman Catholic countries are now fully open to the Gospel,) that the Saviour is calling our CHRISTIAN UNION* to a great work—a work inferior to none which the Church of Christ is invited, yea commanded, to undertake in these days.

HOW THE WORK GOES ON IN ITALY.

So many interesting details respecting the work of Bible-distribution and other evangelistic labor in Italy come to us, that we scarcely know which facts to *select*; to publish *all* is impossible for us, with the very limited space which we can give to the subject. We hope to be able to give something from the pen of our own missionary, the Rev. E Edwin Hall, in our next number.

The Rev. Dr. Revel, Chairman of the Waldensian Missionary Committee, says: "We have eleven ministers, eleven male and female teachers, and four evangelists, not ordained, employed in the work of Italian evangelization among the Roman Catholics. We have under our direction a dozen colporteurs. We pay them eighty francs each per month, and travelling expenses, which amounts to 1,200 francs each per annum, or $240."

Dr. Revel estimates the number of colporteurs now at work in Italy at about forty, and says that a number of capable men can be furnished from the Waldensian churches to sell and distribute the Sacred Scriptures and religious tracts, and that the Synod has, at various central points, such as Turin, Leghorn, Perugia, Milan, Bologna, Naples, and Palermo, ministers and other laborers, capable of superintending and directing them.

"In order to give you," says Dr. R., "an idea of the bearing of the political revolution which has taken place in this country, which has until now been called a *Popish* nation and country *par excellence*, I will limit myself to the fact that, in the month of December last, one of our colporteurs of Bibles and religious tracts, went to the mountains and valleys of Piedmont with his *permit to sell*, delivered by the intendent of Pignerol, and his pack of books on his back, and commenced to sell at Pignerol. He came to Turin, where he made up a stock at the central depot or *Evangelical Library*. From thence he passed to Alexandria, Placentia, Reggio, and Bologna; then passing over the Appennines, he arrived at Florence, where he passed some days, selling in the city and its environs, and replenishing his pack at our depot; took his route for *Arezzo, Perugia, Foligno, Spoleto, Monte Calvo, Sora, Isernia, Capua, Naples.* Here he made another halt, again supplying himself at the depository just established there, and resuming his

* We have come to the conclusion to employ this shorter designation of the Society in familiar writing and discourse, rather than the longer and more formal one which is that of its Constitution and of the Act of Incorporation. Just as we speak of "*The American Board*," instead of "*The American Board of Commissioners for Foreign Missions.*

Bible-pilgrimage through Salerno, Policastro, Cozenza, Monte Leone, Reggio, and from thence to Messina, where he sold passably, and from whence he went to Palermo, where he is at present.

"A depository has also been formed in this last named city. He thinks of setting out for Trapani, Marsala, Girgenti, Noto, Catania, and Messina. That which is particularly remarkable is, that he has traversed the Italian peninsula from one extremity to the other, selling the *Book* which the Roman clergy oppose with fury, without having been *molested* in one place; and everywhere *protected* by the civil authorities."

In no part of Italy does the sale of the Bible excite more interest than in the city of Naples. In the *Strada Toledo*, the most crowded street in that city, a lad may be seen sitting behind a "stand" that resembles a "tray," filled with Italian Bibles and Testaments, and calling out in a broad Neapolitan accent that arrests the attention of the passers-by: *Il Libro! Il Libro!* (The Book! The Book!) How beautiful this proclamation! "The Book!" "The Book!" Yes, the Bible is emphatically THE BOOK! This is what the word Bible means, but most of people are apt to lose sight of that fact.

Generally speaking, the clergy are unfavorable to the unrestricted circulation of the Word of God. This was to be expected. They have been taught to believe the Bible to be a dangerous book for the masses. Indeed, to many of the priests the Bible is quite an unknown book. Martini's Bible, with notes, in several large volumes, they have seen in the bookstores. This is the only Bible in the Italian language they had seen before the summer of 1860; we speak of the priests of central and lower Italy, and particularly what was formerly the "Kingdom of the Two Sicilies." We are gratified, however, to be able to say that there are priests who seem to hail with delight the distribution of the Bible and religious tracts. A printer in Naples having gotten hold of the famous "Letter of Dr. De Sanctis to Pius IX," was so pleased with it that he issued it in the form of a broad-sheet tract, and posted some copies at the corners of the streets. Of course a crowd was collected wherever it was seen. On one occasion, a colporteur from Tuscany was touched on the shoulder by a priest who came up behind him, as he stood in the crowd, reading this remarkable document. "Buy it, buy it," said the priest, "and keep it by you as long as you live, for it is the truth."

It sometimes happens that a Garribaldian soldier will interfere, as he passes by and hears an ecclesiastic berating a colporteur or Bible-vender in the street, for selling the Word of God, and by his words and looks expresses great displeasure at such conduct, and frightens away the "son of the church."

Lieutenant Graydon, of the British Navy, has long been active in the distribution of the Scriptures in Upper Italy. But of late he has been down in the South, prosecuting the good work. May that good work go forward still more gloriously, till the Italians shall be put in possession of the Divine Oracles!

INDUSTRIAL SCHOOLS, AND HOW TO CONDUCT THEM.

We have for a long time felt a deep interest in these cheap and effective institutions for doing good to the children of the poor in our cities and large towns, and several of the District Secretaries of this Society have for years devoted much attention to the formation and encouragement of them. The number of these Schools in the United States is large and constantly increasing. The following letter, from a very dear Christian lady residing in one of the cities of the State of Virginia, (but whose name we are not at liberty to give) supplies some information which we are confident will be thankfully received by some of our female readers who take an interest in the subject. It is just such information as, we have no doubt, is often needed:

"The accounts of the wonderful opening of Italy to Christian effort has made me desirous of dropping a little 'seed corn' into that field. My charity-money was all appropriated, and could not be alienated, but unexpectedly the enclosed $5 came into my possession, affording me an opportunity to gratify my desires. Please acknowledge it in the CHRISTIAN WORLD, simply as 'Seed Corn' for Italy, from ———, Va.

"Your Magazine is read in our family with much interest. We have wished your correspondents would be more minute in their accounts of the industrial schools. Last year we were about forming one, and greatly needed some details as to the manner of conducting them. We had to work out a plan for ourselves. Though we have public schools in the different Wards of our city, yet many children are too poor to reap their advantages. Their clothing is too meagre, or too ragged, for them to mingle with those of a higher grade. Then the mothers of some are obliged to leave their younger children in the care of the older ones, while they go out to work two or three days or half days of the week, which would exclude such from the public schools, where regularity of attendance is required. In view of these things, twelve young ladies engaged together to spend from two to three hours, five days of the week, in teaching as many of these neglected little ones as could be induced to attend.

"We divide our number into four courses, so that three teachers may be always present. To counteract the bad effects of a weekly change of teachers, two commence their labors on Monday, while one of the last week's trio, who had commenced hers on Wednesday, continues till the ensuing Tuesday evening.

"The school is opened by reading a few verses of Scripture, singing, and the repeating in concert the Lord's prayer, to which some simple petitions are generally added. Then an hour is spent in reading, spelling, writing on slates, or some exercises in Arithmetic. All who are able read in the Bible, and to all, religious and moral instruction is given. Again we sing; after which sewing is distributed. Through the liberality of friends, we are able to provide material for garments suited to the necessities of our pupils, which they make for themselves. The 'Peep of Day,' and similar books have been listened to with much interest, while their little fingers busily ply their needles.

"We visit our scholars in their homes, and try to improve *them*. We gather them into Sabbath-school and church; try to procure work for both parents and children, and by every appliance seek to elevate their condition. We feel that our labor has not been in vain; we can see manifest improvement in many cases, and we hope that the seed sown will bring forth fruit to life eternal.

"'We work for souls,' is, I think, the feeling of all. We have been honored by the watchful attention of our Romish bishop, and several children withdrawn, still each day we point some Papist to the light. We want some temperance songs. The 'Temperance Union,' publish a little book of songs, but I know neither the price, nor where to send for it. May I ask you to procure one, and forward by mail, deducting the price from the enclosed bill. Excuse the liberty I take.

"My parents unite in kind regards and remembrances.

"Respectfully Yours, ——— ———."

"P. S.—I omitted to mention that we have the scholars repeat, in concert, both hymns and Scriptures.'"

THE MISSION TO MEXICO.

Most of our readers are familiar with the name of Miss Rankin and her labors at Brownsville, (Texas,) on the Rio Grande. As that town is on the confines of the Republic of Mexico, and many of its inhabitants are of Mexican origin and race, and many of them still Mexican citizens, Miss Rankin's mission is one of great interest and importance; for the school for girls which she has long conducted is almost exclusively for the benefit of Mexican youth. The subjoined extracts, from a letter recently received, will give our readers a good idea of Miss Rankin's labors, and call forth, we are sure, their prayers in her behalf, and for the school which she teaches as well as upon her other efforts in behalf of the cause of evangelical religion. After speaking of the deplorable state of the country, and of the perils of Texas in the present political condition of the country, she enters upon the nature and prospects of the work in which she is engaged:

"During this scene of trouble and anxiety in regard to the interest of our beloved country, I have been greatly encouraged by the favorable aspect which Mexico has assumed in regard to its evangelization during the past year.

"Facilities for successful operations are now fully enjoyed, inasmuch as all prohibition is removed, and the 'Word of the Lord has free course,' and I trust, will be 'glorified.'

"There has been, during the past year, a great demand for the Scriptures of Divine Truth, and several hundred copies have passed through my hand, and I have the fullest evidence that they are doing much good.

"Thirty thousand pages of other evangelical literature have also been disposed of, all by sale. A recent order from Monterey would justify me in sending a much larger amount than hitherto disposed of, if I had the publications on hand. D'Aubigne's History of the Reformation was particularly demanded. I am daily expecting from New-York an appropriation which has been made me by the Tract Society, and I hope to be able to supply, to some extent, the demand.

"Facts like these, go far in proving the desire of the Mexican people for the Truth, and I cannot but feel that they are indeed 'stretching out their hands unto God.'

"My school for Mexican girls was never more prosperous than at the present. A greater number of an interesting character are in attendance than at any time hitherto.

"The fact that I have retained the greater part of these pupils, for five or six years past, in the direct opposition of the priests, affords unmistakable evidence, in my estimation, that God's special favor has been exerted in behalf of this object, which has been a subject of my most earnest prayers. So much of the interposition of Almighty Power has been manifested, in times of difficulty, that I cannot but believe this mission to be of God, and that he has important ends to accomplish through the humble instrumentality which he has seen fit to employ.

"Among the greater portion of the one hundred Mexican children which it has been my privilege to instruct during six years past, are exhibited many indications of real and permanent benefit, both in an intellectual and moral point of view. One, which I regard with the greatest satisfaction, is their love and veneration for the Holy Scriptures. Who can estimate the amount of influence which that single impression upon the hearts of these females may exert upon the future character and condition of Mexico? If the hearts of Mexican women become imbued with the Spirit of the Gospel, we may reasonably hope to witness its transforming power, for in that country woman has unbounded influence in all religious matters. Most of the Bible and Tract distribution which I have performed in Mexico, for two years past, has been through the agency of females who have been under my instruction. This I regard as the beginning of a blessed work for benighted Mexico, through the instrumentality of this Female Seminary planted upon its borders. Many, I trust, will be the female teachers who shall go forth with their enlightening influences among their own country people. My main dependence for agents for Mexico's regeneration is upon her own people, yet we want some noble spirits of the right character to set this work into successful operation. Missionary teachers, bearing their mission from above, could not fail of doing an effective work for Mexico, at the present time. The present condition of this hitherto priest-bound-country, I regard as a very critical juncture. The great majority of the people are convinced of the errors of the Roman Catholic religion, and in the abandonment of a system of religion, however false, they are in danger of becoming skeptical in regard to any other. For instance, in reading the New Testament, any little discrepency which they may conceive to exist in the account given by the Evangelist concerning the Saviour, leads them passionately to discard the book, as all a fable. We can easily understand that a little instruction would set the matter right. A people so long kept under the restraints of false guides cannot be expected to be very expert in the exercise of their own reasoning faculties. The living teacher is requisite, for it is said in Holy Writ, 'how shall they hear without a preacher,' and may we not hope that some may speedily be *sent?* Praying that the Lord will send laborers into the fields already 'white for the harvest,' I subscribe myself yours in Christian labor,

"MELINDA RANKIN."

THE WORK IN FRANCE AND BELGIUM.

We have received interesting letters from the Rev. Messrs. Frossard, Grand Pierre, and Cordes, in reference to the good work in France, and from the Rev. Mr. Anet in reference to the work in Belgium. The first two brethren (the Rev. Dr. Grand Pierre and Rev. Mr. Frossard,) speak in the most encouraging terms of the progress of the Gospel in connection with the labors of the missionary agents of "*The Central Protestant Society*

of Evangelization," a Society which is sustained by the evangelical portion of the clergy and laity of the established Protestant Churches of the empire. The intelligence which the letters of these dear brethren communicate is both cheering and sad. On the one hand, we are informed that the government has become decidedly more favorable to the Protestant interests; in proof of which we may cite the case of Chapels which had long been shut up, but which are now opened for public worship to the great joy of the people, Protestants and converted Romanists, who had erected them. A chapel at Estissac, in Champagne, which was built several years ago, and long closed by the authorities of the Department, has been opened for the last few months, and is attended by a numerous congregation. It is expected that the same liberal policy will prevail throughout the empire. We may say, *in passing*, that the secular as well as religious papers make mention of the fact that the Emperor has recently given 2,000 francs (nearly $400) towards the erection of a Protestant Chapel at Biarritz, a celebrated watering place in the edge of the Pyrenees. This looks well, and the fact is one that calls for thanksgiving. It is a sign that his Imperial Majesty begins to appreciate the loyalty of the Protestants. It is high time he did, for it is quite certain that he has not much more to expect from the Roman Catholic Hierarchy.

We may add that Mr. Frossard estimates the number of the laborers of the Society at 70, and states that its missionaries preach the Gospel in 118 places of worship, in 35 Departments.

We have said that the communications of these brethren have made us *sad;* it is because they speak of a deficiency of 20,000 francs, and of the necessity of diminishing the Society's work, and of cutting off some of the missionary stations! This ought not so to be.

From Lyons, the Rev. Mr. Cordès writes most encouragingly, whilst acknowledging a recent remittance from our Treasurer. The good work steadily advances in that important city and its environs. Thirty years ago there was just one evangelical place of worship in Lyons, and that a chapel in the third story of a house; and it held about 350 people when crowded. Now there is one large central chapel or church that holds a thousand people, and five smaller ones in different parts of the city, supplied by four pastors; there are four evangelists who visit wherever they can find access, and distribute the Scriptures and religious Tracts, of the latter of which they scatter many thousands. In the environs there are four principal stations, supplied by two ordained evangelists, and there five other places (villages) which are beginning to be evangelized by members of the church.

From Belgium, we gather many items of good news, from Mr. Anet's letter and the "*Chrétien Belge*," the monthly organ of the Belgian Evangelical Society; but we have not room for them in this number of THE CHRISTIAN WORLD.

THE PANAMA MISSION.

We have received several letters from the Rev. Ramon Monsalvatge since his arrival at Panama. The last bears the date of May 14th, (1861) and contains information of a very interesting nature. We shall give some extracts from it.

"Since my last letter (of April 24th,) I have to inform you that I have preached four successive Sabbaths, to an audience constantly increasing. My Catalonian fellow-countryman has decided to give me the use, without charge, of the church of *S. Juan de Dios* for an indefinite time. The Roman Catholic Bishop and the priests of Panama at once determined to arrest my preaching of the Gospel, and for that purpose they sent, Sabbath night, April 28th, a troop of children to the church of S. Juan de Dios. During the celebration of Divine service, these children commenced making a great uproar, and continued their shameful conduct until I had gotten through, and even followed me to the place of my abode. The clergy thought in this way to frighten me, and they hoped, without doubt, that I would imitate the Rev. Mr. Pratt, when, in 1858, they made a similar tumult at Bogota—an interruption which so intimidated him that he did not dare to preach again. I addressed a memorial to the Governor of the State of Panama, praying him to protect me according to the Constitution. The Governor responded according to my desires, and the next Sabbath, (May 5th,) he sent four agents of Police and even some of the Magistrates to the place of worship. The Prefect or Mayor was also present at the service, and everything passed off in good order. On the 12th of May I preached again, and everything went on with order, devotion, and approbation. Four priests were present last Sabbath at our public worship, and went away edified, I trust.

"The expenses for lighting the church and the services of the sexton, have been cared for by the American Consul, who has gotten up a subscription among the foreigners for that purpose.

"I have not hitherto visited many families, because I am waiting for the New Testaments which I desire to carry with me from house to house; but I have distributed one hundred and twenty tracts, and twenty catechisms."

We subjoin a translation of the Petition which Mr. M. addressed to the Governor of Panama, to which his Excellency responded in the favorable manner related in the preceding letter. The original was in Spanish.

MR. MONSALVATGE'S PETITION.

"Ramon Montsalvatge, a citizen of the United States, Minister of the Protestant religion, and Missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, makes known—

"To the citizen Governor of Panama:—That, on the evening of last Lord's day, while I was in the Church of San Juan de Dios, performing the evangelical service, various individuals of those assembled in that place, in violation of the Constitution and the Laws of this country, no less than of their religious principles and those of

morality, interrupted the free exercise of the ministry, and followed after me all the way to my dwelling, making a burlesque display altogether unbecoming a city calling itself free and civilized. There are not wanting persons who suspect the source from which that intolerant proceeding originated; and there are not wanting those who even named the authors of the scandalous act. Perhaps some of these, misled by error and self-interest, which may naturally be supposed to exist in those who wish to be alone in power, may have been justly suspected. Far from me is such an intention. I firmly believe that those who have been named as the agents of that immoral proceeding, would be disposed to suppress it; for the pulpit and free speech are the arms which in imitation of our Divine Master, I employ; and the pulpit and free discussion are the arms with which I ought to be opposed by others, unless legal principles in this country are not a mere imposture, and if my opponents do not find in the mission which I exercise a focus of light which illuminates, against their interest, the centre of darkness, in which it may be convenient for them to keep people.

"But powerful as are the reasons derived from Philosophy, and strong as are the arguments which may be presented against the acts of which I complain, I must make application to your authority, soliciting your protection, in order that the second Section of the second Article of the Constitution of the State may be fulfilled.

"You, Citizen Governor, as Supreme Chief of the Sectional Administration of the State of Panama, are able to suppress the insubordination of those who have thus violated my ecclesiastical dignity, and my right to celebrate in public the worship which I profess; and, if I address myself to you before addressing the Prefect, it is because in your hands is the fountain of administrative public authority; and to your orders are subject all the employees of political order, as your agents.

"I ask no favor, Citizen Governor, I demand a just and promised protection; and I demand it, because I believe that "Religious Liberty," that is to say the right of every man who treads the territory of this privileged section of country, to profess the religion which belongs to him, is a reality, and not a mere ornament of the political Constitution of the State. RAMON MONSALVATGE.

"PANAMA, May 4th, 1861."

SWEDEN.

A LETTER FROM MR. C. O. ROSENIUS.

"STOCKHOLM, February 13, 1861.

"As your letter of December 18, 1860, contained a draft, I ought to have answered it immediately; but I hope you will excuse me, when I remind you of the many letters from subscribers to my periodicals, which I have to receive and to answer during the first months of the year.

"In the first place, I very heartily thank you for that letter of yours and the enclosed draft of one hundred dollars, and I hope you will consider these lines as an acknowlegement on my part of having received your remittance. I also wish to communicate to you what I know of the progress of the Lord's kingdom in our country. And, praise to the Lord, his work appears to be continually advancing in every part of the land, if even some little spots of the large field are occasionally drying up. Through the many letters which I have received these last months, for the sake of the above mentioned subscription, I have had fresh and rejoicing evidences of the fact, that the number of awakened souls, inquiring and concerned for their salvation, is increasing everywhere in our land. As our country before these last twenty

years, was wrapped up in a general, spiritual lethargy—excepting only some few limited places where God had his chosen ones—and as, in the earlier times, very few knew anything of a true and living work of the Lord, but religion consisted in the observance of empty and dead forms, the soil had of course become so dry that when the Lord 'caused his showers of blessing to come down in his season,' the vegetation which they called forth has been particularly fresh and lively. The heart of man is certainly always and everywhere the same, carnal and earthly-minded, and does not care for the Kindom of God; but I think that the above-mentioned case will nevertheless make some difference. I very well remember an expression of a brother from England, Dr. Steane, who visited our land two years ago. He said: 'The spiritual vegetation in Sweden reminds me of Spring, of May and June; but in England we have rather autumn, August or September.'

"Besides what I every day hear from the provinces, of the facility with which the sparks of Divine light take fire in places where all before were plunged in darkness and death, I have newly had an example of this spiritual *receptivity*, so interesting and so charming to my heart, that I wish to relate it to you:

"About eight years ago, I was induced by a friend to visit a young student, knowing and very gifted, who had sunken down into the miseries of drunkenness and poverty. I found him in a miserable little room, that had but one chair and a poor bed. The only visible society of the youth was a serpent, which he had stuck up in a large glass-vessel—a hideous image of the enemy of his soul. His high-colored face bore evident marks of the ravaging vice of which he was a captive, but at the same time, he was near despair in feeling that he was unable to break these fetters. I had some hearty and serious talks with him, and when I found that I could use him to help me in writing, I took him to my house, hoping by this means to separate him from the temptations to which he would be exposed if he remained in the depraved society with which he had hitherto mingled. He lived at my house a whole year. His health and looks improved with every day, and soon we saw with joy that he began to listen to the voice of God in His Word. It is true, we could never perceive that he was really awakened and had a deeper knowledge of his sinfulness; but he was convinced of the truth of the Divine Word, and of the necessity for every one to be converted to God. This he evidently showed by his zeal for the conversion of his eight sisters and brothers, all of whom lived in the deepest spiritual darkness, and he not only sent them religious books, but also wrote to them and exhorted them to repent. In the meantime he had been so restored and strengthened, that we thought it our duty to enable him to continue his medical studies at the university of Upsala. The two following years he often wrote to me from that town, and subscribed to my periodical 'the *Pietist*;' but since that time he discontinued to write, and I did not, for years, hear anything from him. But now some weeks ago, I was visited by a young and lovely Christian gentleman—it was a brother to our Ludvig K.—, who told me with a face beaming with joy in the Lord, that out of the nine brothers and sisters, seven were converted and believing children of God, and only two yet unconverted, servants of sin and unbelief. And the instrument, which it had pleased the Lord to use for effecting all this, had been the letters written to them by their brother Ludvig, and the books we had sent them. This is an example of the spiritual receptivity of which I have before spoken. We were both moved to tears of joy. But I hasten to tell you the end of his relation. You may easily imagine my affliction and astonishment, when he added: 'But who are these two unconverted ones? Ludvig is one of the two.' By the counsel of the ungodly, 'through philosophy and false deceit,' at the university, he had been led into the paths of unrighteousness, and had now wrought out for himself a religious system,

according to which he was trying to be at once the friend of the Lord and of the world. The religious views and convictions of his converted brothers and sisters he now looked upon as exaggeration.

"Finally I wish to give you some details of what is done in the capital for the salvation of souls by the Stockholm city Mission, a branch of the Evangelical Fatherland Institution, working in many different ways. As for instance: 1. The spread of books. 2. Meetings for proclaiming the Word of God. 3. Sunday-schools. 4. Every-day schools for poor children. 5. Visits to Prisoners.

"In 1860 this Society alone, working only within the precincts of the capital, has sold or given gratuitously, 547 Bibles and new Testaments, 95 collections of sermons by Luther, and over twenty thousand Tracts. The Word of God has been regularly preached in four locals, belonging to or hired by the Society. The number of Sunday-schools amounts to nineteen, of which one has been visited by eighty children. Every-day schools four. The success of the activity displayed in the prisons has been highly gratifying, so much the more when we remember all the difficulties and opposition with which this division of our city Missions has had to struggle—and this especially from the side of the authorities of the prisons. Now in their last account, annually presented to the King, these same authorities have spoken most favorably, and very much praised the results of the work of the visitors. Ten ladies and four gentlemen, (one of these four, an old man, is governor of this province) are now regularly visiting the prisons of the capital, and find pleasure to sit down near these poor captive culprits, and speak to them of Him, who is come 'to proclaim liberty to the captives and the opening of the prisons to them that are bound.'

"I do not recollect if I have before told you the interesting fact, that though the collections of Luther's sermons have seen many large editions in the last twenty or thirty years, nevertheless the E. F. Institution resolved, two years ago, to begin the publication of a new one. This edition, with not less than thirty-six thousand extra, was so soon sold, that we have been obliged to make preparations for a new one. When you remember that we have a population amounting only to three millions, this is indeed a striking occurrence, which very well shows that the Lord has sent 'a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the Words of the Lord.'

"The week appointed for prayer, which we have newly celebrated will, I hope, bring new blessings over the land. Here in Stockholm, our 'Bethlehem Chapel,' as well as the hall of the Baptists, was every evening crowded by devout and praying souls. And from all the parts of the country I have heard that this opportunity of joining in common prayer has been embraced with interest and joy. 'A sound of abundance of rain is heard'—we expect showers of blessing. The promises of the Lord give ground to these expectations.

"If Dr. Baird has come back to his place among you, I beg you to give him my compliments. He is the only one of your Society with whom I am personally acquainted.

"May God strengthen you more and more, and pour out upon your Society His richest blessing, as a reward for your zeal and Christian love to us! Help us with your prayers.

"Yours, most respectfully,

"C. O. Rosenius."

THE WORK IN OUR OWN COUNTRY.

One of the missionaries who labor among the Canadian French in Illinois, writes as follows :

"The interest felt in the subject of Religion is still encouraging, and will I hope long continue. One old man, when dying, said, the other day, that *he had nothing more to do but to go to Jesus, who was all his salvation and all his hope.* God has been glorified, and there is joy in Heaven. But we have rejoiced over several returning sinners; so that we may say that great good has been done, and the good pleasure of the Lord is in our work, and therefore it must prosper. There is such a movement in our neighborhood and the adjoining settlement, that the Priest has not yet ventured on his usual monthly circuit. He dreads the interrogations of the people, as he has been very much embarrassed by them of late. Several Roman Catholic families here are now sending their children to the Protestant School, contrary to the injunction of the Priest. They say, '*The Protestant children are encouraged and instructed, while ours remain ignorant. We will take our children to the school, and the Priest may preach and talk till he is tired; he will then give it up.*"

Although this missionary is a very humble man, and possesses but little of "human learning," his mode of approaching the Romanists whether French or Irish, and the conversations which he holds with them, demonstrate that he has been taught "from above." His quiet and simple visits from house to house, in which he distributes Bibles and tracts, are, with God's blessing, doing much good.

An excellent French minister who has for years preached to a Presbyterian Church near Ripley, (Ohio,) has written to say that he has come to the conclusion to give up his present position, for the purpose of taking charge of a French congregation at a considerable distance in the interior of that State, which he has been the instrument of gathering during the last few years,—for this purpose visiting them once a month, and sometimes more frequently. He has applied to us for Hymn-books in the French language, which we shall be happy to furnish him, as far as may be in our power. We intend to give a pretty full account of the "French Settlement" to which this good brother purposes to remove, the number and character of the colonists, and progress of the good work of Grace among them, &c. Besides the colony in Ohio, there are several other "French Settlements" in our country, all of recent origin, in which the Gospel has gained a permanent lodgment. One of these is in the interior of the State of New-York, another is in the interior of Illinois. The latter, we may remark, is chiefly composed of emigrants from the *Canton de Vaud* in Switzerland, although they are French in language and race as are the inhabitants of that Canton and two or three others in the South-western part of the Helvetic Republic. As the people of the Canton de Vaud are called "Vaudois," this colony has been called in some quarters a "Waldensian Colony." The mistake has arisen from the fact that the Waldenses are also called "Vaudois" by the people of the Continent, and

*Waldenses** only by the English and English-speaking people. Undoubtedly they ought to be called "Vaudois" for the same reason that the people of the Canton in Switzerland are called "Vaudois," namely, that they are "inhabitants of Vallies." There is no *Waldensian Colony* in the United States, nor anywhere else in this Western hemisphere, that we know of, save the one in the vicinity of Montevideo in South America.

A missionary who is laboring this Summer among the German "Diaspora" in New-Jersey, appears to be much blest in his efforts to gather up these "scattered" ones. On the first Sabbath in June, no less than seventeen or eighteen were received into one of the Dutch Reformed Churches We may give some details hereafter.

The missionaries of the Society in New-York, Louisville, St. Louis, and other cities, report the usual amount of encouragement. But it is evident that the "war excitement" is a great hindrance in St. Louis, and some other places in the West. At Cincinnati, a very valuable Irish lay-missionary of ours has been induced to enter an Irish regiment, as an officer (a *Lieutenant*, we believe) because of the happy influence which it is hoped that he will exert among the men, although they are mostly Romanists.

MISSIONARY INTELLIGENCE.

THE WORK IN THE PAPAL WORLD.

Our readers will find in the preceding pages of this number of THE CHRISTIAN WORLD abundant evidence that the work of the Lord is advancing in France, Italy and Belgium. The same progress is visible in Ireland and Canada, although we speak not of those countries at present.

PANAMA.

We have elsewhere referred to the encouraging circumstances in which Mr. Monsalvatge has commenced his mission in Panama. For the first time the Gospel has been preached by a Protestant in that city, one of the oldest in South America, in the Spanish language. It is probable that Mr M. will preach in Aspinwall, if not on alternate Sabbath, yet frequently.

CALLAO.

The Rev. Mr. Gilbert, is much cheered in his labors in Callao. His English and American congregation numbers nearly sixty; his German service is attended by an interested little audience of twenty to twenty-five persons; whilst his Sabbath-school is steadily increasing in the number of its pupils of various nationalities. In a recent letter he mentions that five German children attend that cannot speak a word of English. We have received another delightful letter from him, addressed to the children of the Sabbath Schools in this country, which we regret to be compelled to postpone till the next number of THE CHRISTIAN WORLD.

SANTIAGO—CHILI.

We have received an interesting

* The English gave them the name of "Waldenses," under impression that they were descended from the followers of "Peter Waldo," of Lyons. But these people had existed for centuries before Peter Waldo and his "Poor men of Lyons" were ever heard of.

letter from the Rev. David Trumbull, of Valparaiso, (Chili, S. A.,) who was long a missionary of our CHRISTIAN UNION, but is now sustained by his church and his efforts. Mr. T. lately visited Santiago, the Capital of the country, and spent two Sabbaths, and preached each day to thirty or forty people. He states that there are between three hundred and five hundred English-speaking people in that city, and among them some who love the Saviour and desire to have ministrations and ordinances of the Sanctuary. Mr. T. believes that it is an admirable place for a faithful missionary, a young man, whose soul longs for the entrance of the glorious Gospel into South America. Who will go for our Society? And who will furnish the means of his support, especially for the outset?

CHINA.

The Rev. Mr. Blodgett (of the American Board) is at Tientsin, some seventy miles Southeast of Pekin, and is laboring with much satisfaction. He reports that he finds native Roman Catholics and even Mahammedans in that city, (which will probably be held by English and French troops for some time,) and also some persons who seem to be desirous of knowing more of Christianity. Occasionally, he falls in with persons who have received a tract or New Testament, or come in contact with the missionaries at Shanghai. Mr. B. is of the opinion that Pekin itself is open to missionaries of the Gospel, and assigns reasons for its being speedily occupied. He has met with much kindness at the hands of the English officers and others at Tientsin, and a proffer of co-operation in an attempt to build a Christian chapel.

The native church under the care of the mission at Fuh-chau, now consists of thirteen members, of whom eight are males and five females. Five of the males posess sufficient intelligence, it is believed, to become, with proper instruction, useful "helpers" in the work of the Mission.

The Rev. Mr. Talmage writes from Amoy, that there are about six hundred members in the churches connected with the different missions in that city, of whom two hundred and twenty-nine belong to the Mission of the Reformed Dutch Church of this country; twenty-four were added last year. Twelve native helpers, besides teachers, are employed in spreading the truth. The native Christians contributed $500 the past year to benevolent objects. At *Kang-Thau* there have been a number of conversions, and some ten inquirers are reported.

Some of the missionaries are still sanguine in regard to the Rebellion which has been in progress for twelve years in China; others are more doubtful. It would seem that some of the "Kings" or leaders, especially the one who has had his headquarters for some time at Nankin, are much better acquainted with Christianity, and more favorable to it, than the others. We are disposed to think that this movement will prepare the way—by breaking down Idolatry, destroying the use of opium and brandy, and overcoming some other obstacles,—for the spread of the glorious Gospel of our Lord.

INDIA.

The Mahratta mission (American Board) has steadily advanced. In the Ahmednugger District there are five different stations, five married

missionaries, and one single female to occupy them, and 16 native churches, containing 473 members, with 330 baptized children — 1,803 in all. Among the converts whom the Gospel has made in this mission have been persons of every caste and position in society, including several Mohammedans. Of the 62 who have died, some were no ordinary Christians. There are 4 ordained native missionaries and 1 licentiate. In the numerous schools of this mission are many youth, a considerable number of whom are pious. This mission exerts a wide influence in the region around Ahmednugger.

The Madura mission in the South of India, has also been greatly blest. It now has 28 native churches and 1,109 native members in good standing. The number added last year was 76. The mission spreads over a large district of country. The number of congregations, mostly small, 145, members of those congregations (men, women and children) 6,447. Native Pastors 6, Catechists 87, Readers 37, Seminary teachers 4, Schoolmasters and Schoolmistresses 76, Schools 75, scholars 1,100, of whom 697 belong to Christian, and 403 to Heathen families. Recent letters are quite encouraging.

The English Baptist missionaries in Northern India have been much blest the last year. At Delhi there has been and still is an interesting work of Grace. More than a hundred persons have been baptized, and the converts now number some 250 souls, and have been organized into six churches under native officers. Two new chapels have been built by the native Christians, and a third by a friend in Delhi.

The Missions of the English Church Missionary Society, and of the Wesleyan Missionary Society are advancing well. The latter Society is turning its attention a good deal to the English army in India, and with much encouragement.

The Rev. Dr. Dealtry, Bishop of Madras, is dead. He was an excellent man and much beloved by all who knew him. He took a heartfelt interest in the work of God in India.

We are grieved to be compelled to say that the famine in North-western India is appalling. At the same time there is much suffering from famine in Travancore, in the extreme Southern part of continental India.

SYRIA.

In Southern Syria (Palestine) the Rev. Dr. Gobat, Bishop of Jerusalem, has a considerable staff of missionaries of various classes and nationalities—school-teachers, Bible-readers, evangelists, ordained ministers, etc —in Jerusalem and in the villages around far and wide. The reports of the good Bishop, who suffers much from ill-health, as well as those of the Rev. Mr. Krusé and the Rev. Dr. Sandrecski (our readers may pronounce, or not, this name as may seem to them good,) are quite interesting.

In Nothern Syria, the missionaries have resumed their work at nearly or quite all the points at which it was suspended by the late disastrous massacres ; nor are they without encouragement. What is to be the future of the region around Lebanon no one can say. It looks dark enough. The Turkish government have sent a horde of troops to Beirut and Damascus, in view of the announced departure of the French army. But who can longer have any confidence in

the Turkish government, its Pashas, or its soldiers? We cannot.

EGYPT AND ABYSINNIA.

We are really cheered by the movement in Egypt. Our United Presbyterian brethren have now a Presbytery in the "land of the Pharaohs," and their three or four missionaries are laboring with good hope among the Copts, the poor oppressed and ignorant Christians of that country, who in many cases seem remarkably disposed to hear the true Gospel. Through the efforts of the agents of the American and British and Foreign Bible Societies, several thousand copies of the Word of God have been placed in the possession of the people, (mostly by sale at a low price)—including some Moslems. Bishop Gobat ought to have been able to say that he saw something else than "darkness" in Egypt during the two visits which he made to it last year.

Up in Abysinnia, King Theodorus does marvellously well, protecting the five or six very humble, and we fear not very well instructed, though good men, who went forth from the missionary Seminary of St. Crischona, near Basle.

WESTERN TURKEY.

The rupture between the Greek Patriarch of Constantinople and the suffragan Bishops of Bulgaria, is now past healing, we should think. They have thrice refused to attend a "Council" which he had convened. Of course he "ex-communicated" and "anathematized" them, and sentenced them to banishment to a convent on Mount Sinai; but the execution of the latter part of the sentence, the Sublime Porte, at the instigation of Protestant Ambassadors, has for a time prevented. The Bulgarians are now making aneffort to separate entirely from the jurisdiction of the Patriarch, and become an Independent Church, having their own Patriarch, etc. The entire Bulgarian nation is greatly agitated. The emissaries of Rome are busy, trying to win the Bulgarian priests and people over to their Church —not with much success, we believe. No time should be lost in diffusing widely the new version of the Bible in the Bulgarian language.

Early in April last, Mr. Pettibone and Dr. Riggs, ordained Baron Apraham as Pastor of the Church at Rodosto. On the 3d of that month the brethren at Constantinople baptized Ahmed, his wife, and three children, a Mohammedan family from Cesarea, at the house of the Rev. Mr. Schauffler.

CENTRAL TURKEY.

At many points in Central Turkey, considered as a Mission-field, the work of God is commencing. At some, such as Aintab and Marash, the good work has advanced far, and large churches, or companies of believers, have been formed. It is interesting to see how the gracious revival, which was enjoyed at these places last year, still continues. This is very visible at Marash. In Adana, Sis, (Tarsus) Nigdeh, Hadjin, and many other villages around Marash and Aintab as centres, there are those who love to hear the Gospel.

WESTERN AFRICA.

The intelligence from Sierra Leone, Liberia, Corisco, and other points of the Western coast of Africa is encouraging, although the progress of the Gospel in these places is not marked by anything of an extraordinary nature.

MICRONESIAN ISLANDS.

The missionaries who labor in this

group of islands are going forward in faith and hope. The Rev. Mr. Doane, on Ebon Island, says that his school is well attended, although it has been in existence but a few months. The Holy Spirit has blest the preaching of the Word to the hopeful conversion of several persons lately, who give the missionary much joy by their walk and conversation.

The work of Grace advances in several of the churches among the Indians. In proof of this we might make mention of some of those among the Choctaws. The political agitation of the times, which reaches even to the Indian tribes on our borders, and the distressing *famine* which has prevailed among these people, have been great hindrances to the progress of the Gospel among them in many ways.

NEWS OF THE CHURCHES.

OUR OWN COUNTRY.

The Anniversaries of all the Religious Societies of the United States which hold their Annual Meetings in the Spring were celebrated as usual, mostly in New-York,—in some cases with *repetitions* in Boston. It so happens that those of nearly all the Religious Societies of Great Britain and the Continent occur about the same time. It is our purpose to give in the number of THE CHRISTIAN WORLD for August, as complete a résumé of the Reports of all these Societies, home and foreign, as we can find room for.

The President of Hanover College, Indiana, in a letter to the Corresponding Secretary, states that the College over which he presides, was visited last Winter with a very gracious outpouring of the Holy Spirit, and that a goodly number of the students have believed on the Saviour. There were similar "visitations" in a few other Colleges; but generally speaking, our colleges were not richly blest last Winter, with "revivals" as in past years. The intense political excitement of the country is highly unfavorable to the interests of Religion.

ENGLAND.

The discussion of the "*Essays and Reviews*" still continues. The celebrated Isaac Taylor, (Author of "The Natural History of Enthusiasm," and many other works) has published in *The North British Review* for May, an able analysis and criticism of this book. He condemns the Spirit of "Essayism" which pervades these "Essays and Reviews." 1. because of its *levity*, in the treatment of subjects of the gravest nature; 2. its *evasiveness;* 3. its *shallow Philosophy;* 4. its *conclusions*,—the result of a spurious and misdirected method of Biblical criticism: 5. the *incoherence* of its positions, in a work considered as the production of men who in any proper sense assume the name of Christians. The Bishop of London and the Archdeacon of Middlesex have both spoken out ably against this pestiferous book, whose publication, whilst it must do evil to superficial minds will, however, accomplish much good by rendering necessary a thorough re-examination of the great truths of the Bible, and of the evidence by which they are supported.

The Wesleyans are making special

and most laudable efforts to increase greatly the number of their chapels or places of worship, in London—in this respect imitating the recent successful movement of the Congregationalists, who have in ten years built thirty new chapels, that will accomodate 30,000 attendants.

Increased efforts are making in London in behalf of the religious instruction of the Blind, and of the Seamen, and of the various classes of working men. Of the 10,888 Cabmen in that city, 1,000 are members of "clubs" for moral and religious improvement, and their influence on others is quite perceptible.

Open-air preaching is now resumed all over London, as well as in the suburban districts. Theatres and other public places have been opened for Divine service in the evenings of the Lord's Day, and an active visiting from house to house by pious men and women is going forward.

SCOTLAND.

The numerous "*Revival Meetings*" are well sustained in Edinburg and Glasgow, (especially in the latter city,) as well as in many other places in Scotland. It is evident that the Saviour is carrying forward a gracious work in that favored land. The glorious Gospel is going down into the classes to whose wants it is so pre-eminently adapted, and penetrating the very lowest *strata* of Society, to a degree, probably, never before seen since the days of the Reformation in the XVIth Century.

IRELAND.

April is the month for the Annual Meetings of the Religious Societies in Ireland, especially those whose seat is in Dublin. These Societies are of two classes. The first comprises those which are independent and local; the second those that are branches of Parent societies in England. The consideration of both gives an insight into the labors and contributions of the Protestants of Ireland, of all communions, in behalf of the Kingdom of our Lord. It is really cheering to see how much is doing by Irish Christians for the spread of the truth at home and abroad. Two of the Societies which labor for the conversion of Romanists, *The Irish Society*, and *The Society for Irish Church Missions*, report a greatly increased desire among Romanists for the Sacred Scriptures. In some places, the priests are forced in self-defence, to circulate the *Douay* version, lest their people should seek and obtain the Protestant one! At one of the meetings it was stated that the Bishop (Protestant) of Tuam "confirmed" at Clifden last October, 201 persons, of whom 167 were converts from Romanism, and that during the last nine years 3,200 "converts," in his diocese had received the rite of confirmation.

FRANCE.

Most welcome news from Paris reaches us. It is that the Lord is pouring out His Spirit on some of the churches, and there is promise of a gracious, and let us hope, extensive work in that great city. We shall expect the details with much interest. We must believe that the "way of the Lord" is preparing in France. Many copies of the Word of God and many religious tracts have been put in the possession of the people; many faithful Sermons have been preached; many faithful conversations with Romanists and unbelievers have been held by pious colporteurs

and private Christians. The mind of the people is, in many places, becoming more and more interested in religious subjects. What is wanted is the abundant *effusion of the Holy Spirit*; for this great blessing many prayers are daily offered up by God's people.

The Annual Meetings of the Religious Societies, in April, were as interesting, if not as well attended, as ever In the midst of them, was a great Sunday School meeting in the elegant *Cirque Napoléon*. There were present 3,000 children and teachers, and 4,000 parents and friends. The arena and the successive tiers of seats, rising one above another, were crowded. Many excellent addresses were delivered, sweet hymns sung, and earnest prayers offered up. It was a beautiful and impressive sight. One of the speakers, Mr. Bouhon, educated at the Mission school at Paris, goes to *Hayti* as a missionary.

We are sorry to see that Mr. Scherer, formerly a Professor in the School of Theology at Geneva, but who has completely renounced the Gospel, (having begun his downward career by giving up the Inspiration of the Scriptures,) has become the Editor of the new paper called: *Le Temps*. The most dangerous of all heresiarchs and of all opposers of Religion are those who once "tasted the good Word of God, and the powers of the world to come," (Heb. vi. 3,) as the unvarying history of the Church for eighteen centuries fully proves.

GERMANY.

It becomes more and more evident every month, that there is a deep and strong under-current of religious, evangelical feeling in Germany, whose existence and influence will soon become very fully developed and greatly felt. The separation between the Evangelical and the Rationalistic or Neological elements in the Protestant Churches has been growing wider and more clearly defined, every year, since the death of Schleiermacher, or rather the appearance of Hengstenberg, Tholuck, Neander, Julius Müller, and men of the same school, on the Theological arena. The number of evangelical professors and pastors, more or less clear in their views of the essential doctrines of the Gospel, has constantly and even rapidly increased during the last twenty-five and thirty years. The Evangelical Alliance movement, which commenced in 1846, has done much to strengthen the Evangelical portion of the Churches in Germany; and to some extent, and in some respects in the same way, the Gustavus Adolphus (missionary) Society has had the same effect. The "Inner Missions," of which the Rev. Dr. Wichern of Hamburg is the Director, have done much to increase the zeal and pious efforts of the disseminated Christians of that country, in the work of resuscitating true religion among the masses.

But now a new influence is beginning to be felt. The wonderful manifestation of religious interest that has within the last few months, been witnessed in the Orphan Asylum at Elberfeld, and its gradual radiation from that point, is exciting great interest in all Western Germany. No such work of Grace has been seen in that land for a long period. Its effects prove it to be nothing more or less than a gracious

revival of religion! As might be expected, the truly evangelical and zealous pastors and people hail the movement with delight, and hope and pray for its prevalence throughout Germany; whilst the cold, worldly, rationalistic party, together with some truly good but timid ministers and people, are opposed to it, as being in their opinion the result of enthusiasm and fanaticism, if not the work of the devil! May the day soon come when all Germany will be visited by the gracious influences of the Holy Spirit, and many such precious seasons as that enjoyed at Elberfeld be seen everywhere

SCANDINAVIA.

In DENMARK the alienation which has long subsisted between the Danish and German churches in Schleswick still continues; but we are happy to say that it seems to be gradually diminishing. Many things indicate that the interests of evangelical religion are advancing in the entire Kingdom, but more especially in Zealand and the other islands of the Danish Archipelago, and in Jutland. In SWEDEN, the state of things is highly encouraging; still there is much to be done in behalf of the Sabbath and religious freedom.

ITALY.

Some shameful conduct on the part of the priests and the fanatical populace, as their instruments, occasionally manifests itself in some of the Italian cities. An instance of this sort occurred some weeks ago at Pisa, where a child was violently carried from a Plymouthian chapel, whither its parents had brought it for baptism, and taken by force to the Cathedral, and baptized by a priest; Quite a *row* took place, and the armed police had to be called in. A colporteur and several other persons were badly injured.

At Genoa, the "Evangelical Christians" having been persecuted as being enemies to the Religion of the State, and condemned in a Court of First Instance, carried their case to the *Court of Appeals* in that city, where they were victorious, through the advocacy of the celebrated Tecchio, Vice-President of the House of Representatives, who came down from Turin to defend them.

At Naples, an association has been formed for the propagation of the truth by preaching, schools, colportage, printing of books, and a newspaper, etc. We presume this movement has originated mainly among the foreign Protestants in that city; although there are certainly Italians there who will sustain it. Gavazzi was still there when last heard from, preaching five times a week to audiences which fill his "hall" to overflowing. The ex-Barnabite monk relaxes not in his efforts to demolish the "Papal Imposture."

AUSTRALIA.

It is cheering to the heart of a Christian and philanthropist, to contemplate the progress of Christianity and civilization in Austria and Tasmania. Large cities are springing up, railways are constructing, the country is becoming explored, important lines of steamships are establishing, "bishopricks," "presbyteries," "conferences" are formed and forming, and everything announces that another British empire —another United States rather, is arising beneath the "Southern Cross." The Weslyans are represented to be the most active and prosperous of

the Protestant Bodies, although all are advancing.

THE NESTORIANS OF PERSIA.

The Rev. Dr. Perkins, missionary of the American Board, recently gave some interesting facts at a meeting in Manchester, England. Dr. Perkins said that the Nestorians of the present day were about 150,000 in number, and lived scattered among several millions of Mohammedans in Turkey and Persia. Socially they were much depressed, and they were still more depressed in their morals. A few copies of the Scriptures in the old Syriac language were yet preserved among them when the missionaries first visited the country, and were regarded with respect amounting almost to veneration, although they knew little of the precepts contained therein, and obeyed them less. The Nestorians welcomed the missionaries almost as angels from heaven. Schools were established both for boys and girls. From the primary schools between 3,000 and 4,000 Scripture-readers had been raised up. From their training school, or college, they have already sent forth sixty able and faithful ministers; and from the school for females they had sent out over 100 pious, well-educated young women. The Bible had been translated into the spoken language, and 80,000 volumes, including the editions of the Scriptures, had been issued from the press.

P. S.—We conclude our "News of the Churches" by announcing as a most recent and important item of intelligence from England, that the Bishop of Salisbury has made up his mind to proceed against Dr. R. Williams, one of the Authors of the "Essays and Reviews," in the "Court of Arches."

MISCELLANEOUS.

The Anniversary of "The Christian Union," at Boston, took place in Tremont Temple, Wednesday A. M., the 29th of May. Julius A. Palmer, Esq., one of the Society's Vice-Presidents, presided on the occasion. The Rev. Jos. Emerson, one of the Society's District Secretaries, made a brief but interesting Report of the Society's operations, and the Rev. William Adams, D. D., of New-York, preached the eloquent Sermon which he delivered before the Society in that city, on the first Sabbath evening of the month. The audience was good and the interest well sustained.

The Financial Secretary addressed the General Assembly of the Presbyterian Church that met in Syracuse on behalf of the Christian Union, and was heard with much attention. The Corresponding Secretary addressed the Synod of the Reformed Presbyterian Church that met in the Rev. Dr. Macleod's church, New-York. Both of these bodies have often recommended the Society to the Churches under their care.

Postscript.—Just as the last pages of this number of The Christian World are going to press, the Rev. George Fisch, of Paris, takes his leave of us, to return to his pastoral labors in the great French Metropolis. Pastor Fisch came to this country last autumn, as a deputy from the "Evangelical Society of France" (of whose Committee or Board he is a leading member,) to ask the aid that was needed to extricate that noble

Society from embarrassments into which it has been driven by the magnitude and pressure of the work in which it is engaged; and although the "times" have proved to be in many respects most unfavorable for such a mission, we are happy to say that our good brother has succeeded far better than we dared to hope for a few months ago. His visit will realize between eight and nine thousand dollars. We even hope the latter figure will be reached. In prosperous times he would have obtained twice that amount with far less exertion. Everywhere, he has been received with kindness, and his visit has done great good in many ways. It has imparted much information, and caused many people to appreciate more highly than ever the work of our CHRISTIAN UNION, which has so long been engaged in doing what it could for France and other Papal lands.

Pastor Fisch desires us to be his "intermediary" in expressing his heartfelt and most fraternal thanks to the Christians in all sections of our country who received him with so much kindness, and aided him with so much liberality. He returns to France (we have reasons for saying so,) with feelings of high admiration for our Churches, and sympathy for our country.

BOOK NOTICES.

DAILY RELIGIOUS EXERCISES. Messrs. Harper & Brothers, (New-York,) have published under the title of DAILY WALK WITH MEN, or RELIGIOUS EXERCISES FOR EVERY DAY IN THE YEAR, (by the Rev. Nelson Head, of Danville, Virginia,) one of the most interesting and valuable religious works for popular use and instruction, which we have seen for a long time. In a 12mo. volume of nearly 800 pages, beautifully and legibly printed, there is given a text of Scripture for every day in the year, followed by an appropriate comment on it, in the form of a selection from the practical writings of some eminent Christian Author. The IDEA was a most happy one, and has been well embodied in the work before us. The selections vary considerably in length—from a page and half to three pages and a half, but are always rich in thought and wholesome sentiment. They are made from Chrysostom, Augustine, Calvin, Howe, Baxter, Reynolds, Jeremy Taylor, Leighton, Richard Watson, and other lights and ornaments of the Church, of various ages and countries. Mr. Head, the author of this work, is an excellent minister of Christ in the South, and of the Methodist Episcopal Church. We know not his political "proclivities," to use a word which is beginning to carry with it the smack of *cant*, if not of *slang*, but we are sure that he belongs to a "Kingdom," that is dearer to the heart of every true Christian than any earthly state or country can be—that blessed "Commonwealth," that includes "all who love our Lord Saviour in sincerity and truth."

STORIES OF RAINBOW AND LUCKY. Five Volumes. Harper & Brothers.

The inimitable Mr. Abbott has prepared a new treat for the little folks, whom he understands better, we verily believe, than any other "grown man" of the present day. Uniform in size and type with the Rollo and Franconia Books, these stories are as fresh and vivacious; if anything, an improvement upon their predecessors. We confess to have read them through, with just a twinge of regret that our own childhood was not made happy by such entertainment; and with a great deal of satisfaction in the delight they afford to children now-a-days.

RECOLLECTIONS OF A LITERARY LIFE; by MISS MITFORD. Harper & Brothers.

We have for years been familiar with this work. It is a choice treasury of rare gems of thought gathered in a lifetime of association

with choice books and spirits. The tourist will find it specially a pleasant companion for wayside recreation; the very book for a rainy day at a country inn.

TWO DISCOURSES UPON THE LIFE AND CHARACTER OF THE REV. FRANCIS HERRON, D. D. By the Rev. William Paxton, D. D., Pastor of the First Presbyterian Church, Pittsburgh. Pittsburgh, R. S. Davis, Publisher. This beautifully gotten up volume of 140 pages, is a most fitting memorial of the life, labors, influence, and death of one of the most eminent ministers of the Gospel that have adorned the Presbyterian Church in the United States. It contains an admirable likeness of Dr. Herron, who was one of the finest looking men, in the pulpit and out of it, whom we have ever seen; a man who was every way fit—in person, mind, and manners, —to be a High Priest in any Church. Great was his influence upon all the interests—material, intellectual, social, and religious—of one of the most important cities in our "Great West." Dr. Paxton is the successor of Dr. H. and has executed the delicate task imposed on him by his office and his sense of duty in a scholarly style, as well as in a truly Christian and filial spirit.

THE GOLD BRACELET, and HANNAH LEE, or REST FOR THE WEARY, are two charming little volumes just issued by the American Tract Society, for the benefit of their many Juvenile readers.

SOLDIER'S CAMP LIBRARY. The same Society has published, under the above-given title, a little library of entertaining and instructive religious works, in 25 volumes handsomely bound, and has put them up in a convenient box, and all for *three dollars!* We sincerely hope that many sets of this excellent library, which embraces some of the choicest religious works, will be placed, by Christians who have the means, in the possession of our soldiers.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY TO THE 1ST OF JUNE, 1861.

MAINE.

So. Paris.	Cong'l Soc'y, $11,36; Rev. A. Southworth, for Italy, $20; all to make Rev. A. Southworth a L. M.	31 36
Portland	High St. Circle, per Rev. Dr. Chickering,	38 00

NEW-HAMPSHIRE.

Troy	Jos. Jones, for L. M. of Mrs. Clarissa A. Hurlbut,	5 00
Durham.	Cong. Ch. and Soc'y, in part of L. M. for Rev. Alvan Tobey	15 00

VERMONT.

E. Hardwick.	A friend,	1 00
Middleport.	Cong'l Ch.,	56 64
Derby Center.	Rev. Jno. Fraser, Ch. and Cong'n in full of L. M.,	12 00

MASSACHUSETTS.

Pittsfield.	1st Cong'l Ch., per Walter Tracy,	40 00
Salem.	Jos. H. Towne,	10 00
Lynn.	Central Cong'l Ch., Rev J. B. Sewall, for Italy,	10 47
Stockbridge.	Cong'l Soc'y, per D. R. Williams, Esq.,	36 00
Greenfield.	1st Parish, to make F. Smith L. M.,	32 00
Hinsdale.	Cong'l Ch., Rev. K. Twaining,	22 00
Shrewsbury.	Cong'l Ch. and Soc'y,	26 00
Wrentham.	Cong'l Ch and Soc'y,	11 68
W Amesbury.	Cong'n of Rev. L. Thompson to make E. Sargent and A. E. Goodwin L. M's,	67 32
Brighton.	A friend,	5 00
Beverly.	Dane St. Ch and Cong'n,	35 42
"	Wash'n St. Ch. and Cong'n,	15 37
Boston.	Park St. Ch. and Cong'n, bal.,	4 00
Clinton.	1st Ev. Ch. and Cong'n.,	26 20
Taunton.	Trin Cong. Ch. and Cong'n,	44 00
Boston.	Essex St. Ch. bal.,	10 00
Dunstable.	Cong'l Ch. and Soc'y,	5 25
Pepperell.	Cong'l Ch. and Soc'y,	2 25
Essex.	1st Cong'l Ch. and Soc'y, to make F. Cogswell a L. M.,	32 62

RHODE ISLAND.

Providence.	Richmond St. Ch. and Cong'n,	42 77
"	Central Ch. and Cong'n,	109 25
Pawtucket.	Dr. Blodgett's Ch. and Cong'n,	2 00

CONNECTICUT.

E. Avon.	Cong'l Ch., Rev. E. D. Murphy,	12 87
Farmington.	X. Y.,	20 00
"	1st Cong'l Ch., Rev. Noah Porter, D.D., by Wm. Gay,	17 68
So. Britain.	Miss Nancy Mitchell, $5; Dr. Baldwin, $5; by Rev. J. M. Wolcott,	10 00
Ridgefield.	A lady,	25
New Haven.	1st Ch., Mrs. Salisbury, $100; Prof Salisbury, $100; P. Perit, $50; E. Whitney, $25; Dr. Sam'l Noyes, $20; others, $125,	420 00
"	North Ch.,	105 94
"	South Ch.,	109 11
"	Chapel St. Ch.,	42 83
"	College St. Ch.,	57 26
"	3d Cong'l Ch., in part,	76 66
Southbury.	Cong'l Soc'y,	26 43

NEW-YORK.

New York City.	14th St. Presb. Ch., Rev. Dr. Smith, per S. Cutter,	132 89
Rochester.	A friend, in the 1st Parish Ch.,	100 00
Hamilton	T. Robinson,	1 00
New York City.	4th Av. Presb. Ch., by Dr. Post, Tr.,	37 35

Middletown. A member of the Presb. Ch., 50 00
Troy. Two friends, - - - - - - 2 00
Lansingburg. A. W. McMonay, $2; Jos. Fox, $2; Miss M. Parmlee, 50c.; S. N. Ida, 50c.; 2d Presb. Ch., $1,25, - - 6 25
Waterford. Presb. Ch., in part of L. M., for Rev. L. H. Lee, - - - - - - 24 72
" M. E. Ch., - - - - - - - 4 10
Cohoes. Union Coll'n in the M. E. Ch., - 7 18
" L. G. Hoffman, $1; A. C. Wardron, $1; W. G. Vandebergh, $1, - 3 00
Morrisania. Rev. J. Mann, - - - - 3 00
E. N. York. R. D. Ch., - - - - - 16 60
N. Y. City. D. R. Ch., Rev. T. H. Strong, per P. Van Dyke, - - - - - - 25 91
Catskill. R. D. Ch., - - - - - - 1 00
Corning. Presb Ch., in part of L. M for Rev. W. H. Nyles, - - - - - 15 00
Painted Post. Presb. Ch., - - - - 7 30
Rochester. A friend for France, - - - 2 00
Holley. Presb. Ch., - - - - - - 4 00
Clinton. Cong'l Ch., - - - - - - 27 50
" M. E. Ch., - - - - - - 4 30
Trumansburgh. Presb. Ch., of which H. Camp $10 for L. M., and Miss E. Hart $10 for L. M., - - - - - 28 83
" Bapt. Ch., - - - - - - - 1 33

NEW JERSEY.

Hackettstown. 1st Presb. Ch., part, - - 22 93
Newark. 2d Presb. Ch., Dr. J. Few Smith, 43 64
Bound Brook. Presb. Ch., Rev. Dr. Rodgers, for a L. M. to be named, - - - - 32 00
Trenton. Hon. Jos. F. Randolph, - - 10 00

ILLINOIS.

Chicago. New England Ch., per E. W. Blatchford, Tr., - - - - - - 33 02

INDIANA.

Crawfordsville. Prof. C. Mills, part L. M., $5; Mrs. Howse, $3; Rev. F. L. Ford, $2; Prof. S. S. Thompson, $2; Mr. Hartar, A. Thompson, H. Williams, Mrs. Crawford, each $1; Prof. Hadley and daughter, $1,50; Mr. Butler, 50c.; two ladies, 50c., - - - - - 18 50
" Presb. Ch. O. S. - - - - - 7 30
Rockville. North Soc'y, - - - - 2 85
Richland. Union Presb. Ch., - - - 8 55
Springhill. Union Presb. Ch., - - - 16 00
Monrovia. Friends' Soc'y, add., - - - 3 00
White Lick. Friends' Soc'y, - - - 10 00
" Jos. Pool, - - - - - 1 00
Mooresville. M. E. Ch., - - - - 2 00
" Dr. Hutchins, - - - - 1 00
Green Castle. N. S. Presb. Ch., - - - 5 54
" M. E. Ch., - - - - 2 00
" Mrs. Sadd and daughter, - - 1 50
" Jno. Jennings, Esq., - - 5 00
" Mr. and Mrs. Stephenson, - 2 00
" W. Jones, $1; others, $1,45, 2 45
Crawfordsville. Add., - - - - - 2 00
Pittsburgh. Mr. and Mrs. Adair, - - - 1 35
Ladoga. Mr. Billingsby, - - - - 50
Springtown. Spring Meeting of Friends, add. to L. M. for Robt. Hodson, - - 5 00

OHIO.

Ashtabula. Cong'l Ch., $2; Olmstead, 50c.; Crosby, 25c.; Burroughs, 25c., - - 3 00
Kingsville. ———, - - - - - - 5 00
Unionville. J. Ford, $1; C. Cunningham, $1; B. Smith, $2; C. Martin, $1; T. Baldwin, $1; Mrs. Bartrand, 25c., - 6 25

MICHIGAN.

Fentonville. Coll'n, - - - - - - 13 50
Chatham. Presb. Ch., $3; Lecture and Coll'n, $30, - - - - - - - 33 00
Strathroy. Collection, - - - - - - 11 12
Lansing. Lecture and Collection, - - 8 76
Detroit. 1st Presb. Ch, $14,10; Mrs. G. Stewart, $10; D. B. Duffield, $1; Mr. Vail, $1; D. Cooper, $5; W. A. Harwood, $5, - - - - - - - 36 10
Chelsea. M. E. Ch., $1,66; Cong'l Ch., in part of L. M. for Rev. J. F. Taylor, $7,50, - - - - - - - - 9 16

WISCONSIN.

Wauwatosa. Cong. Ch., $12,59; Clara Harwood, L. M., in part, $10; Betsey Green, L. M., $30; Richard Gilbert, part L. M., $10, - - - - - 62 59

COLLECTIONS BY REV. GKO. FISCH FOR THE EVANGELICAL SOCIETY OF FRANCE.

N. Y. City—E. T. Woolsey, $200; Geo. Douglass, $500; cash, $200; Mrs. Alexander, $6; W. H. Aspinwall, $100; by the Rev. Mr. Merwin, $41; Miss Haynes, $25; add to 28d St. Presb. Ch., $10,30; South Brooklyn Presb. Ch., $28,73; Mrs. A. Bronson, $50; Miss A. H. Woolsey, $50; friends, $7; Dr. Agnew, $25; Mr. Crosby, $10; West Hoboken, N. J.—Presb. Ch., $18; Brooklyn—a lady, by Rev. Dr. Storrs, $20; 1st Presb. Ch. $85; N. Y. City—West Presb. Ch., Rev. S. S. Hastings, $68,22; Ref'd D. Ch., Rev. M. S. Hutton, $85; G. B. De Forest, $20; 23d St. Presb. Ch., $29,29; Brooklyn—D. R. Ch., Dr. Willis, $68,77; Dr. Mitchell, $31; N. Y. City—D. R. Ch. 21st St., $35,81; A. C. Post, $5; Mrs. Mitchell, $1; Mrs. S. Wood, $20; C. N. Talbot, $25; T. W. G., $3; Miss C. Murray, $5; T. W. C. Ball, $25; W. A. Butler, $15; H. S. Denny, $20; Mr. Mead, $5; Jno. Gray, $5; Levi Bates, $10; Friends, through Dr. Thompson, $16. Presb. Ch of Sing Sing, $30; 13th St. Presb. Ch., $5; a friend from Knoxville, by Mr Packard, $5; Mr. Peck, $5; Miss Foot, $20; second half of the coll'n in 23d St. D. R. Ch., and former half in the same, $42; Cincinnati, O.—T. Butler, $5; S. Pendleton, $15; O. H. Bush, $5; W. S. Mosebeck, $20 Chas. Goodman, $5; Jno. Swasey, $5; cash, $5; Mrs Judge Burnet, $10; Mr. Gibson, $10; 1st Cong'l Ch., $39,25; E. Z. Kirk, add., $3; A. W. Huntington & Co., $10; Eliza B. Swan, $3; L. C. Hopkins, $5; two friends, $5; S. Griffith, $2; C. E. Houghton, $1; A. D. Breed, $5; A. D. Bullock, $3; Rochester, N. Y.—2d Presb. Ch., $41,10; a few friends in Mr. Ellenwood's Ch., $12,65; Philadelphia, Pa.—18th St. Presb. Ch., $80; Highland—Mr. Chipson, $20; Georgetown—Presb. Ch., $89.

CONTENTS.

The Prospects of the Society: A few words to its Friends, - - - - - - - - 198
An Interesting Service: Mission to Brazil, - 196
Important Signs of the Times, - - - - 199
How the Work goes on in Italy, - - - - 202
Industrial Schools, and how to conduct them, - 204
The Mission to Mexico, - - - - - - 205
The Work in France and Belgium, - - - 206
The Panama Mission, - - - - - - - 208
Sweden—Letter from C. O. Rosenius, - - 209
The work in our own Country, - - - - 212

GENERAL MISSIONARY INTELLIGENCE.

The work in the Papal World—Panama—Santiago, Chili, - - - - - 213
China—India, - - - - - - - - 214
Syria, - - - - - - - - - - 215
Egypt and Abyssinia—Western Turkey—Central Turkey—Western Africa—Micronesian Islands, - - - - - - - - 216

NEWS OF THE CHURCHES.

MISCELLANEOUS

BOOK NOTICES

RECEIPTS.

THE

CHRISTIAN WORLD.

Vol. XII. AUGUST, 1861. No. 8.

CENTRAL AMERICA; ITS POLITICAL DIVISIONS; ITS PEOPLE.

Taken in its most extensive acceptation, CENTRAL AMERICA is that portion of the Western Hemisphere which lies between the North and South American Continents, and connects the one with the other. In a more accurate sense, however, it is a part of North America, and stretches from about 7° north latitude to 18°. Its length is between 800 and 900 miles, and its breadth varies from 20 or 30 miles in the narrowest part, to between 300 and 400 in the widest. Its area is about 200,000 square miles. It is bounded on the north by Mexico and Yucatan (a dependency of that Republic;) on the east by the Caribbean Sea, which is a portion of the Atlantic Ocean; and on the south-west and west by the Pacific. As thus defined, it includes, on the south, the Isthmus of Panama, (formerly called the Isthmus of Darien) now a part of the State of Panama, which itself is a part of the Republic of New Granada; whilst on the north it comprises parts of Mexico and Yucatan.

But the political States which are commonly known as CENTRAL AMERICA, do not include the entire of the country just defined. They are five in number, namely: Guatemala, on the north, lying immediately south of Yucatan, and facing the south and the Pacific Ocean; Honduras, lying east of Guatemala, facing the north and the Bay of Honduras; San Salvador, lying south of Honduras, and facing the south and the Pacific; Nicaragua, lying south-east of Honduras, and reaching from the Caribbean Sea to the Pacific Ocean; and Costa Rica, immediately south-east of Nicaragua, and like it extending from the Caribbean Sea to the Pacific.

Not to speak of the portions of Mexico and Yucatan, which notwithstanding, geographically speaking, are portions of CENTRAL AMERICA, nor of the Isthmus of Panama, or the country immediately South-east of Costa Rica, and which belongs as we have said to the Republic of New Granada, we have to call attention to two countries of some extent which lie in CENTRAL AMERICA, taken in its restricted

acceptation, but are not exactly considered as forming politically, although they are geographically, parts of two of the States just named. One is THE BALIZE, a small but important country that lies immediately south of Yucatan, and is, geographically considered, a part of Guatemala. It is long and narrow, has a population of some 30,000 souls,—European, Creole, and Aboriginal,— and is, in a certain sense, under the dominion of Great Britain. The other is what is called MOSQUITIA, and, properly speaking, is a large portion of the eastern coast of Nicaragua, to which it geographically belongs. This country is under the government of a native prince, of little or no civilization, who enjoys a sort of protectorate of the English crown.

The dominion of England is now pretty well acknowledged in the Balize, and there is a considerable number of English and other European residents and Creoles in the town of Balize, and at other points on the coast. But the British sway is not so well recognized in Mosquitia or the Musquito Coast, the population of which is chiefly a mixed race (Indian and Negro,) with several remnants of aboriginal tribes. The Europeans and Creoles cannot number more than a few hundreds. It would be well for the interests of Humanity and Christianity if England would take possession of both the Balize and Mosquitia, and colonize and christianize them effectually.

But let us return to the consideration of the five States of Central States; of which Guatemala and Honduras are the largest, and San Salvador and Costa Rica the smallest. According to the most reliable accounts which we have seen, the population of these States was in 1850 as follows:

Guatemala,	1,000,000
St. Salvador,	280,000
Honduras,	350,000
Nicaragua,	235,000
Costa Rica,	150,000
	2,015,000

On the eastern side of such of these countries as border on the Caribbean Sea or Atlantic Ocean, the immediate coast is generally level, low, and swampy; but the country gradually rises as one advances into the interior, and becomes covered with dense forests. Beyond these, there are in many places savannas, or open plains, of greater or less extent. The western coast, on the contrary, is covered with mountainous ridges, some of them of great height, and which are a continuation of the Rocky Mountains of North America, and connect, on the Isthmus of Panama, with the Andes of South America. These countries abound

in mineral wealth ; gold and silver, and especially iron. Their forests are also valuable for various species of wood, among which Mahogany, Logwood, and Lignum Vitæ are the most esteemed. The vegetable world is almost as rich as the arboreal. Indian corn, rice, the sweet potato, the yam, and other productions of this nature that demand a hot climate, are abundant. So too, are the orange, the lemon, the banana of all species. The fig and the olive grow well there ; whilst the sugar-cane, the tobacco-plant and the cotton-plant find a congenial soil in many places. Nature, in almost all her forms, and varieties of production, is to be seen in this singularly shaped part of the American Hemisphere.

It stands to reason that the low swampy lands of the coasts must be unhealthy to foreigners, for they are the natural abode of the entire tribe of fevers,—intermittent, remittent, yellow, etc. But the climate of the elevated plains, and of the vallies and the mountains is unquestionably salubrious. In the Winter season, the sun is vertical over this country, and the rains are almost daily. And yet the quantity of water that falls is far from being as great as that which one sees in some other countries. In the Summer season, when the sun is gone south, the season is dry, and the heat less oppressive than in the Winter.

As our readers will have remarked, Guatemala, as it is one of the largest, is by far the most populous of these five Central American States. It is there that we find the largest proportion of the European and Creole* population. Its contiguity to Mexico, as well as the richness of the soil, and the general salubrity of the climate, caused it to be colonized by the Spaniards, more extensively and rapidly than the other portions. It has several towns of considerable size, the most important of which is New Guatemala, the Capital. This has 40,000 inhabitants, and is in the southern part of the country, on an elevated plateau, near one of the sources of Montagas river—a large stream that flows eastward into the Bay of Honduras. Old Guatemala, which has suffered so dreadfully from earthquakes, is south of the mountains, and not very distant from the Pacific coast.

Honduras is about as large as Guatemala, and is probably the finest country of all, in climate, soil, etc., but its resources are not developed. The Capital is Camayagua, which is far in the interior, and considerably west of the centre of the State. But Truxillo and Omoa are the chief seaports, have good harbors, and are on the Bay of Honduras.

San Salvador is the chief city, and is the capital, of the State of the

*Our readers, we suppose, are aware that the word "Creole" is applied to those persons who *are born in the country*, but of European parents. It is never applied to either the *native tribes*, or to the *mixed races*.

same name. It is near the centre of the country, and 25 or 30 miles distant from the Pacific. It is a pleasant little city.

Leon, Granada, Nicaragua and Realejo, are the chief towns of the State of Nicaragua. Like all the other cities of Central America, they remind one of those of Spain, by their narrow streets, flat-roofed houses, their *patios*, (or courts in the centre of their houses) their balconies, etc.

San Jose, Nicoya, and Terrava, are the chief places in the little southern State of Costa Rica. They are all on the southern or Pacific coast.

The chief town of the Kingdom of Mosquitia is *Bluefields* ; that of the Province of Balize bears the same name, and has considerable trade and some colonial life.

Central America, like Mexico, and several of the countries of South America, is greatly *volcanic* in its character, especially the portion bordering on the Pacific Ocean, in which lies the mountainous range which we have already spoken of as a continuation of the Rocky Mountains. The cities and towns in and adjacent to this range have often been visited by earthquakes ; whilst the Caribbean (or Atlantic) coast is seldom seriously afflicted by these calamities.

Central America, or rather the northern portion of it, was conquered by the Spaniards soon after Mexico. Pedro de Alvarado, one of the Generals of Cortes, overran and subdued Guatemala, and the countries adjacent, in the years 1523–24, and governed them, first as a Lieutenant of Cortes, and afterwards under a commmission from the Spanish crown, until his death in 1541. The year following, a "Chancery" and "Royal Audiencia," and a Captain General were appointed. From that time till 1821, Central America was governed by Spain as a province or vice-royalty, separate from Mexico on the one hand, and Peru (and afterwards New Granada,) on the other. In 1821, Guatemala declared itself independent of Spain, and "annexed" itself to Mexico, which was then under the Presidency, or rather the "reign," of Iturbide. This measure gave offense to Honduras, San Salvador and Nicaragua, and a civil war ensued, but soon terminated ; for on the 1st of July, 1823, was proclaimed the "federation" of the five States of Guatemala, Honduras, San Salvador, Nicaragua and Costa Rica, under the name of "The United States of Central America."

But it was only a "Confederacy of States," and not a "Union of the People" of those States, that was thus effected ; and after fifteen years of civil feuds and conspiracies, the feeble bond which held them together was formally dissolved ! Since that time there have been five independent and separate States, each having its own government—often at war with each other, and still oftener a prey to revolutions effected by military chieftains. Of late, things have been tending to a

more settled condition. Guatemala and Honduras have for several years been comparatively quiet, particularly the latter; and we may hope that henceforth the prospect of stability in their political affairs will grow brighter. It would be hard to find a part of the world in which the doctrine of "secession" has wrought more or greater evils. We can but hope that the intimate intercourse which these countries are destined soon to have with the people of the United States will lead to the adoption of the principle of religious liberty, and that thus the way will be opened for the introduction of an effective Christianity. Certainly there is the greatest need of such a blessing; for the ignorance, immorality, and superstition of both the Roman Catholic priests and the people is almost incredible, and must render, as long as they prevail, the establishment and maintenance of good government altogether impossible.

The proportion of the different races that inhabit Central America may be stated thus: Whites, (Europeans, North Americans, and Creoles) one-twelfth; mixed classes, (descendants of whites and Indians, whites and negroes, negroes and Indians) four-twelfths; and Indians, seven-twelfths. Of course, this is only an *estimate;* but it is believed to be as accurate as the case admits of; at all events, it is probably not far wide of the exact truth.

Much attention was drawn, a few years ago, to Central America by what is called the *Bulwer-Clayton* Treaty, made under the Administration of General Taylor, between England and the United States, by the British Minister and the American Secretary of State, whose names that instrument bears, relating among other things, to an inter-oceanic communication, (by the River St. Juan, Lake Nicaragua, and a railway from that lake to the Pacific,) through the State of Nicaragua, which, it was expected, would be permanently opened to the world. For awhile, it was open, and seemed to prosper; but it has been closed for several years. There is, however, some prospect, we understand, of its being opened again before long by a new company. It has been for a long time, we believe, in the hands of Mr. Vanderbilt.

CONCLUSION.

But we must bring these remarks about Central America to a conclusion. We have written them with the view of calling the attention of our readers to a portion of our American Hemisphere with which our relations are destined one day to become intimate. It will do us all good to think sometimes of the two millions of people who inhabit that naturally rich country, which possesses some fine advantages. They are living in great ignorance of the Gospel. But few of them, we are assured, have the Word of God; but a small minority of them can

read it, or any other book. But they need the Gospel. It is the will of Christ that they should have it; and it is the duty of His people to give it to them. They have certainly as great claims upon our prayers and our efforts as any portion of the Heathen or Mohammedan worlds. Nor is the time distant when we may make at least a beginning in the good work. The unwise and we may say, wicked attempts of General Walker and his fillibusters, to get possession of some portions of this country, and which entailed so much misery and disaster, did much to prejudice the people against the people of the United States and the Protestant Religion. It will require time to efface the bad impression which has been made.

Something has been done in the way of distributing the Sacred Scriptures along the Nicaraguan route, from the Atlantic to the Pacific, and in some other parts, but nothing like as much as ought to have been accomplished. There have been some attempts to preach the Gospel in some of the cities along that route; but there was not, we fear, that degree of prudence and perseverance which the work demands. At Balize, the only point where Protestantism has a decided and permanent lodgment, there are some excellent people. There is a church or chapel, well attended, for those who prefer the Episcopal mode of worship. The Wesleyan Missionary Society of England sustains a good missionary there. And we believe that the Presbyterians and Baptists have also places of worship in that town.

But we have more hope of Honduras just now than any other of the Central American States. The Governor seems to be an enlightened man, and is disposed to encourage the immigration of industrious foreigners, and guarantees to them the enjoyment of their religion. The American Counsel at Truxillo is a most worthy man, and takes a decided interest in the subject. A company has been formed in this country for the prosecution of this good work, to which great advantages have been secured by charter from the government of Honduras. One band of emigrants has gone; and another is soon to follow. And we are happy to say that an active, prudent, and faithful minister of Christ is to go with them. This looks well. Our CHRISTIAN UNION has been applied to, to help, at least in the beginning, these emigrants in their efforts to establish among them the institutions and ministrations of the Gospel. These emigrants are going to the northern coast of Honduras, and purpose to found their settlement in one of the finest sections in that part of the country, in about 16° of north latitude, and not very far east of Truxillo. We hope much (with God's blessing) from this interesting enterprize.

In the meanwhile, we are almost sorry to say that matters do not go on happily between His Excellency, the Governor of Honduras, and

his Grace, the Roman Catholic Archbishop. For some cause, the merits of which we have had neither the time nor the disposition to study, the Archbishop has excommunicated the Governor; and the Governor has expelled the Archbishop! Whither his Grace has gone, and what will be the end of the affair, we do not know.

MISSION TO PANAMA.

[Our readers will be interested in the following extracts from a letter written by our missionary, the Rev. Mr. Monsalvatge, on the 14th of June. Truly God is opening a "great and effectual door" for the Gospel in Panama. A goodly supply of Spanish Bibles and Testaments will soon reach him; of the latter he will need many more copies. In a Sabbath School in New Jersey, where the facts contained in this letter were stated, the teachers and children resolved to make a collection the next Sabbath to furnish Testaments for the children of Panama, since fifteen or twenty cents will suffice to purchase one—which is not a large sum for so precious a book. The "Discourse" which follows the extracts from Mr. M.'s letter, was delivered at Panama, (the 6th of June,) on the occasion of the *Velorio*, (Corpus Christi,) one of those festivals of the Church of Rome which are celebrated by large, noisy, and often scandalous processions, and riotous proceedings, in the street and elsewhere. The Discourse has been printed in Spanish at Panama, and we translate the following passages from a copy which he has forwarded to us.]

"PANAMA, June 14th, 1861.

"On the 11th inst., I had the pleasure to receive your letter of the 23d of May. I have received, also, the 500 copies of the Catechism, and a small package of religious tracts. But I have not yet received the *Cartillas*, nor the *Hymns*, nor *Principios de Urbanidad*.* I need them greatly; for they would contribute much to the reform which I am endeavoring to effect in all the schools of Panama. The children now learn by heart my Catechism. As soon as I shall have received the New Testaments, I will make that book the principal reading-book; for I shall place in each school a sufficient number of copies. I have already spoken to the teachers on the subject. I need at least 25 copies of Hymns. Hitherto I have not been able to organize a choir for public worship, for the want of sacred songs. I need New Testaments to draw as many children as possible to the Sunday School. At present I have only enough for my "Week School."

"Since the 14th of May, I have visited at least 600 families. Every-

* These little works, and others, have been forwarded, and, we trust, have reached Mr. Monsalvatge before this time.

where I have been received with respect, and heard with pleasure. I begin also to receive the visits of the ecclesiastics of Panama. [Mr. M. mentions the case of one who seems to be interested in his preaching, and with his family calls to go with him and his family to the service in San Juan de Dios, where Mr. M. preaches.] I meet with the New Testament in some houses, and even the Bible, but generally *mouldy*, for it is seldom touched. I have not yet found a house in which the daily reading of the Word of God exists ; I hope to see it commenced.

"Each Saturday, I take my two daughters, Adèle and Héloise, and we traverse the streets, and place with every family one or more religious tracts. I have distributed already 900, and put 200 catechisms in the schools of the city.

"On Sabbath, the 25th of May, I preached at Aspinwall, and distributed 90 tracts among the Spanish population."

Mr. M. pleads hard for *cheap clothing* for poor children, especially for *girls*, many of whom, in Panama, are nearly or quite naked, to a far greater age than is proper. We commend this subject to our kind female readers

DISCOURSE OF THE REV. RAMON MONSALVATGE, PANAMA, 2ND JUNE, 1861.

(*Translated for the Christian World.*)

"And when they had crucified Jesus, they parted his garments among them, casting lots," (to see what each should take.)—The Gospel by Mark, 15, 24.

This historical part of the sufferings of our Divine Redeemer, should fill with distress every sensitive soul. Our text reveals, in few words, all the perversity and corruption of man. Jesus, the most holy, expired on the cross, between two malefactors. While the heavens were darkened, and nature was clothed in mourning; while the compassionate portion of the people contemplated, with weeping eyes, the suffering of the Just One; while his mother, at the foot of the cross, was looking up to her agonized son, her heart pierced through with sorrow, according to the prophecy of Simeon, (Luke 2 : 34 ;) while Mary, the wife of Cleophas, and Salome, and the beloved disciple, John, were engaged, amidst their own grief, in administering to the afflicted mother the consolations which they themselves needed: and while the earth and the heavens were moved by the wounds and outrages received by the God-man; certain inhuman beings were sitting near, amidst the blood and tears, insensible to all these, but covetous of gain, and casting lots for the garments of Him who was dying for the redemption of the world. Neither the agony of Jesus, nor the paleness and tears of Mary and her friends, could affect their unfeeling hearts; they saw nothing but the robe of the dying One—the lots which they cast—and the result which they obtained.

Ye who have feeling hearts, listen to me! Can you conceive how far the insensibility and degradation of man can go? Does it not appear to you almost impossible, that any person could find diversion in a spectacle so mournful as that? What do I say! Look at what is passing in some of the dwellings of the suffering and sorrowful in Panama, and you will see the same tragedy represented. What is the "*Velorio*," but an imitation of the scene represented on Calvary by those who cast lots for the raiment of Jesus?

Do not take it unkindly, my beloved hearers, if one protests against the Velorio; for it is the duty of every Protestant minister to protest against every act which is

irrational, inhuman, and anti-evangelical. In my conception, the *Velorio* is a savage custom, which appears to affiliate fanaticism with barbarism. Is it possible that, in Panama, there exists, in this humanitarian and reforming age, such a festival as the *Velorio*—a tragedy composed of a mixture of tears and liquors, of oaths and comfits, of sentimental demonstrations, and impure conversations and amusements? O, insensibility! Death itself cannot bring thoughts of dying or of another world to the man who thinks of nothing but making gain. [Here the preacher alluded to the priests who run about the streets and enter houses during such festivals, to collect money, in the name of the Church, and often demand it in a scandalous manner, with jests or threats.]

He presents himself to a terrified family, not to offer them his services, but to be served by them; and if they do not give him silver or valuables, he assails them with gross language, incivilities, or insults. Though the widow and her children may be weeping for the loss of him who was their stay and staff, the intruder presents himself, to despoil them of all that they have left; and he and his comrades afterwards meet, and celebrate the widowhood and orphanage of the mourners with feasting and hilarity. O, what a mixture of superstition and vice! And how such an unnatural display casts ridicule upon Christianity, barbarizes customs, and commits profanation against the dead—casting lots for the spoils!

Thus you see, my dear hearers, that the rude, unfeeling, and careless spirit which was shown by some men when the Savior was drinking the cup of bitterness, was not extinguished at the foot of the cross; for the banquet which is celebrated by some men around us at this season, is a hard-hearted gambling game, played at the expense of the poor and suffering. Let them call themselves *Pagans*, if they choose, but not "*Apostolics*," they who do not follow the maxims of the Apostle, who says to us, in his Epistle to the Romans: "Rejoice with them that do rejoice, and weep with them that weep."

We ought not even to sit in the house of a dying or deceased person: we ought to reflect that the family naturally cannot have time or disposition to maintain a conversation with us. If we feel interested for the health and recovery of a sick person, let us daily visit his house, and offer our services; but, if we are not needed, let us immediately retire. We may visit and rejoice in the house of a new-born child, or on a nuptial occasion: in a word, if we would be rational Christians, we must "rejoice with them that do rejoice, and weep with them that weep."

Such is the Christian principle: and to act otherwise is to act according to Paganism. * * * In Christendom there are now semi-pagan ministers, who take little pains to enlighten the intelligence, to stimulate the conscience, to purify the heart, to regulate the will, to evangelize the man. Their views are interested; and, to gain popularity and votes at elections, they yield to the wishes of some of those who are more inclined to a Pagan than to the Christian religion; because the Christian religion does not tell them to multiply their ceremonies to infinitude, nor to display their religious acts with theatrical ostentation.

The Eucharist is the memorial of the sufferings and death of Jesus; and baptism is the emblem of the purification of our souls by his blood. The Divine Founder of Christianity instituted these two sacraments without ostentation or superfluous ceremonies. A little water for baptism; a piece of bread and a few drops of wine in the Eucharist, are sufficient to kindle the faith of the believer, and to remind him of what is most sublime in the religion of the Crucified One. To dance before the memorial of the death of Jesus, is to assimilate you to those who cast lots for his raiment, while his sufferings were rending rocks and piercing hearts.

O, Divine Master of our souls! Teach us how we ought to act! Give us the faith necessary to perceive Thy spiritual presence in the holy Eucharist, that it may induce us to glorify and adore Thee, in all the acts and ceremonies which we ought to perform in Thy worship. Permit us not to make a sport of life and death. Make a temple of our hearts, and make our life a continual sacrifice, which Thou wilt accept. Amen.

MISSION TO CALLAO, (SOUTH AMERICA.)

[The Rev. Mr. Gilbert, our missionary at Callao, the seaport of Lima, (the Capital of Peru,) is much encouraged in his work, preaching in German as well as in English—for there are many Germans, as well English, Americans and Italians at that place. Among the Germans are some persons of far more than ordinary attainments. One is a Professor, was educated at the University at Heidelberg, and has been a teacher eighteen years. Two or three others are professional teachers of languages, science, music, etc. One speaks and writes English, Spanish, French and Italian, and another is acquainted with seven languages. Usually the English service is attended by from 50 to 70 or more people; the German by 25 to 35 and sometimes 40; the Sunday School by 15 to 25 children; and often there are 12 or 15 persons in the hospital, to whom Mr. Gilbert is allowed to preach Christ. The Rev. Mr. Swaney, the former American Seaman's Chaplain, was still at Callao at the date of Mr. Gilbert's last letter (June 13,) but expected to go to the Chincha Islands in five or six weeks, to labor there for the benefit of Seamen, and to preach in a floating "Library" which the Peruvian government has allowed to be fitted up for the benefit of the "sons of the sea." In the meanwhile he preaches at Callao in an old "hulk." A goodly number of Bibles and Testaments in the English, German, and Italian languages have been granted and forwarded by the American Bible Society, Hymn-books for the Germans have been ordered from Hamburg. Mrs. Gilbert has been very ill, but was convalescent when her husband wrote. The long expected iron chapel had reached Valparaiso, and would probably reach Callao in a month. We subjoin a second letter from Mr. Gilbert to the "children of the Sunday Schools" who read our "CHRISTIAN WORLD."]

"CALLAO, PERU, S. A., May 13th, 1861.

"DEAR CHILDREN:—I am sure you would like to know something of the religious superstitions of the country. You must remember that only a few hundred years ago the Peruvians were savage Indians. When they were conquered by the Spaniards, many of them, especially those on the coast were either persuaded or compelled to become Catholics. Moreover the

Africans who were formerly slaves here were brought as savages from Africa, and these have largely intermarried with the Indians.

"With these facts in view, you will not wonder that gross superstition exists. Those families of Spanish descent, are many of them possessed of considerable intelligence, which they have acquired by books, intercourse with foreigners in Peru, and by traveling in foreign countries We therefore find a far better state of things existing among them, than among the lower class of natives of which I am about to speak.

"On Palm Sunday an image of our Saviour is carried on an ass, set apart for that purpose and never allowed to carry any other burden. The people eagerly throw flowers and garments for the ass to pass over. This performance has been acting in Callao since our arrival. One ignorant woman, after kissing the image, threw her arms around the animal's neck, kissed it, and then took up the forefoot and kissed that!

"Hanging Judas gives a great deal of sport to the people. On the given day he is hung in effigy in various places. As one of these was suffering his punishment about a stone's throw from our house, I am able to give you a description of his personal appearance. A rope reaching from roof to roof from opposite sides of the street, held the unfortunate Judas suspended over the centre of the road.

"He wore an ordinary cap, beneath which was to be seen, a grim visage of a false face or paper mask. In his mouth he held a segar, not lighted, however. His collar was of the standing order; his coat green, and his vest checkered. In one hand he held a bag, which resembled a bag of money. His other hand he held significantly to his nose, the end of the thumb coming in contact with the prominence of the face. His pants were 'strapped down.' Stuck into his coat, pants, and vest were a great number of fire crackers and rockets. I suppose he was blown up that evening, as he has not been heard from since. A crime so awfully wicked as that of betraying our blessed Lord, ought never to be made an object of diversion.

"Certain it is that among the ignorant there is idolatory practiced in the worship of images. It is said that in nearly every house, there is an image of some saint, which they cherish as if it were a household God. Across the way there lived, when we first came, a negress, a poor washerwoman. From the balcony we could always see a light in front of her image, burning night and day.

"Images, generally of the 'Virgin Mary,' precisely like a child's wax-doll are carried from house to house. Each member kisses it, even the baby, and then money is given.

"To show the hold which superstition has upon some minds, I will relate an incident, which was told me to-day as having occured last week. A man was digging for supposed gold among the ruins of 'Old Callao' when observing two ghosts, he attempted to fire his musket, but it would not 'go off.' This caused him so much uneasiness that he has become crazy.

"Whatever may be said to justify the ignorant Catholic in representing to his mind Christ, and Mary the mother of Jesus, nothing can justify his ado-

ration for Mary. We even see in some cases a greater adoration for her than for Christ.

"Only a short time since, the image representing Christ was carried through the market place; no one even took off his hat, as they always do in passing the church. Presently the image representing Mary was brought along, and the people kneeled, the men also taking off their hats. This worship of the Virgin Mary indicates one of the worst features of Romanism. You find it filling a large place in their religion everywhere. A year ago in passing through the 'camp ground' in Burlington, Vt., I asked a Catholic upon whose intercession he depended most for salvation, Christ or the Virgin Mary? 'The latter,' he replied, and added, 'I seldom pray to Christ.'

"My dear little friends, ought not something to be done for these people so ignorant and superstitious? In our Sabbath School yesterday we had 24 scholors; 9 of them are Germans and cannot speak English. All of them can speak Spanish. Will you not sometimes pray that these scholars may all become Christians, and that some of them may devote themselves to preaching Christ in the Spanish language, which is as it were their native tongue.

"You can also contribute of your little funds from time to time to the AMERICAN AND FOREIGN CHRISTIAN UNION. There are many little children, in Catholic countries waiting to have some one give them the Bible and teach them from it, but alas, our Society has not money enough to send men to all these fields.

"I have another request, and it is this: Cannot some of you when you are older come and live in some part of South America, to tell the story of the cross? There is already a large supply of English speaking people who drink, swear, break the Sabbath, and do all manner of evil. Christians on leaving their native land have sought other places, but I trust that when you become men and women, and some of you are seeking a field for Christian labor, that then South America may receive from you that attention which the greatness and importance of the country demands.

"Your Friend, NATHANIEL P. GILBERT."

THE MEXICAN MISSION.

[We gave in the last CHRISTIAN WORLD an interesting letter from Miss Rankin, of Brownsville, Texas. We now give another, which will be read with much joy. Truly with Miss Rankin, the friends of the CHRISTIAN UNION have reason to "bless God and take courage." Would to God that there were many such schools as hers on the confines of Mexico! It will be seen that Miss Rankin has retired from her post at Brownsville—which she has left in good hands—for a season, to seek repose, and the invigoration of her health.]

"HAVERHILL, OHIO, June 10, 1861.

"You will perceive by the date of my letter that I am removed from the scene of my labors, which, I trust, will be only for a season. The severity and long continuance of my labors in that climate render it absolutely necessary that I should suspend, and withdraw in order to recruit my exhausted energies for further service in that important and needy field of labor.

"I remained in Brownsville until the middle of May, at which time the prospect of immediate blockade upon all the Southern ports, rendered it necessary for me to improve the opportunity, which was the last to be enjoyed for the present, of coming North. Such was the state of my finances that I was obliged to draw upon your Society for the amount of two hundred dollars, which act, I trust, will be regarded with due consideration by your Board. I left my school in successful operation, under the charge of my niece, whose experience and knowledge of the peculiarities of the situation, render her fully adequate to any emergencies or difficulties to which she may be exposed. Since the commencement of the year, I have received into my Seminary between 40 and 50 pupils, nearly all of whom are Mexican youth, of an intelligent and promising class. Indications of a cheering character have marked the present year,—indeed, such as leave us without a doubt of the efficiency of the Gospel in blessing as hopeless a race as the Mexican people have hitherto been regarded. Since my last report, it has been my happy privilege to give the hand of fellowship to three Mexicans into the true Church, to the utter renunciation of all the errors of Romanism.

"The experience of these persons afforded a most striking manifestation of the power of Truth to enlighten and purify the darkest and most degenerate heart. Their spiritual understandings became opened by the reading of God's Word, and other evangelical books, particularly 'D'Aubigne's History of the Reformation.' Two of these individuals reside near Monterey, and have suffered great persecution on account of their religious faith. They procured their books, some years ago, at Brownsville, the reading of which influenced their conduct in the rejection of the prominent doctrines and practices of the Roman Catholic Church, which fact exposed them to imprisonment and other acts of violence from those who had power over them. The Agent of the Bible Society found them, and it would be pleasing to narrate the joy and gratitude expressed by these seekers after the truth to meet a Protestant minister who could teach them the way of salvation as taught in the Holy Scriptures. The Rev. Mr. Thompson (the Bible Agent) brought them to Brownsville for the purpose of uniting them with the Church; the influence of which was to bring out another Mexican, who had long been desiring to make a public renunciation of Romanism, and unite with the people of the Protestant faith. The convictions of this individual were produced by reading the Bible and History of the Reformation—books received from me, contained in the first box I received from the Bible and Tract Societies, in 1853. An all powerful and important

motive expressed by these persons, in this public demonstration, was the influence their example might have upon Mexicans generally, in showing them the *possibility* of throwing off the yoke of bondage, under which they have so long been oppressed. May we not hope these first fruits are the prelude of a glorious harvest of precious and immortal souls, from the dark dominions of Popery and priestcraft. 'The Gospel *is* the power of God unto salvation,' wherever carried in the true spirit. It bursts the fetters imposed by the strong arm of Popery, bringing the subjects into the liberty wherewith Christ makes his people free. I doubt not, Truth has taken root in many other hearts among the Mexican people. Ever since I commenced my labors in behalf of the Mexicans, I have felt such an abiding evidence that my mission was from God, that I have never been left to doubt that a blessing, sooner or later, would attend them to the spiritual enlightenment of these benighted people. How true is that Scripture which says, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

"Much of the 'precious seed' which it has been my blessed privilege to scatter, has been upon the hopeful soil of the youthful heart, which impressions cannot easily be effaced. Although the immediate fruits may not be realized as my intense desires crave, yet I have sufficient reasons for believing that my labor in behalf of these Mexican children has not been in vain. Prejudices have been so much overcome, that, during the present year, several of my pupils have accompanied me to the Sabbath School, and service, of the Protestant Church. Hitherto I have been obliged to confine their religious instruction entirely to my school-room, as from early instruction they had been taught to believe a Protestant church 'the by-way to hell.'

"I regard this an important advance in the Christian education of these Mexican females.

"I feel that we have much to encourage us in our onward work for the evangelization of Mexico. The diffusion of the Word of Truth has already opened the door of entrance, and shall we not enter in with all the blessings of the Gospel of Christ? 'The harvest truly is great, and the laborers are few, let us pray to the Lord of the harvest, that he would immediately send forth an abundance of laborers.'

"Yours in Christian labor,

"MELINDA RANKIN."

THE WORK OF GOD IN FRANCE.

Our readers will peruse the subjoined letter with interest and delight. It is from the Rev. C. A. Cordes of Lyons; (France,) and bears the date of June 5th. We have often spoken of the great progress which the truth has made, and is making, in Lyons (the second city in France in

population and influence) and its vicinity. The aid which has been rendered by American Christians to their brethren in that large and important city and the surrounding district, during the last twenty years and more, has not been given in vain. Would that our Society had the means to do much more than ever in that field,—now whilst the way is so well prepared and the door is so open!

"The decline of Papal power and influence in political and territorial points of view, may doubtless be expected to detach from Rome good numbers of indifferent or irreligious Catholics, and open the way for a less shackled agency of evangelization amongst them generally, but its religious action meanwhile remains strong and extensive wherever it is not —on Gospel or even on simple rational ground—firmly repelled. 'A noble family near us possessed a young and lovely daughter, devotedly brought up in principles conformable to Rome's strictest orthodoxy, and one of the brightest ornaments of the Church, as well as the most charming flowers of the family, living in apparently unrestricted intimacy with both mother and father, who sought in her their hopes and comforts, sharing with her every passing pleasure; but were doomed one morning to find their comforts poisoned and their hopes frustrated. The breakfast table had scarcely been cleared, when suddenly the dear child declared that the hour was come when she must leave the domestic circle, and go. 'Whither?' was the almost unconscious cry of the desolate parents and children. 'What can mean those mysterious words of yours, *I must leave, I must go.* You are surely dreaming, dearest. You must not leave us, you must *not go.*' 'Yes I must, the sisters of the convent are below, waiting to receive me, and convey me to the place long since prepared for me in their pious retreat. I am from this hour one of them, one with them, a Religieuse—a Nun!' No entreaties, no remonstrances, no promises, no menaces, no authority, could dissuade the misguided child from leaving the unfortunate parents—the consent of the former has disarmed the latter and rendered them powerless and helpless against the iron and heartless authority of the Jesuits; against which moral resistance is useless and material opposition often dangerous; all counteraction in many cases fruitless. Thus with bleeding hearts the family saw their happiest ties suddenly rent asunder, their home bereft. And oh, that this were a solitary instance of bigotted cruelty! But the writer is old enough to remember several similiar and worse cases—two in one and the same family—a humble silk-weaver's—who after being *clandestinely deprived of their offspring* have *never* seen their dear daughters' faces again, (except *one* of them *once*) and know not at this hour whether they are living or dead! And how many cases remain unknown! For not all Mortaras are made known to the world.

"But, if error propagated and supported by clandestine and in many instances cruel means, obtains its triumph in benighted and deluded minds, the Truth proclaimed in Love and in broad daylight is increasingly gaining its more glorious victories. Upwards of sixty *new* families

have been visited by our Evangelists, and almost all attend public worship in our several Chapels within the last two months, and that in spite of multiplied instances of threats and cases of dimissal from service and other modes of persecution. A laborer in a copper mine at one of our stations, was lately so severely reprimanded by his employers, and so cruelly threatened to be dismissed from their service if he and his continued to attend my chapel, that on the following Sunday when his wife was preparing for chapel, he abruptly forbade her going, and said he should not allow her to set her foot in the chapel again, alledging the threats which had been so seriously pronounced against him by his employers ; But the poor wife threw herself weeping into his arms, and said : 'My dear husband do not listen to all those menaces, they will pass—let me go to the house of prayer. I am so happy since I have found my place there, I cannot give it up.' The husband overcome by his wife's earnestness and humility, said : 'Well, you are more faithful than I, you are in the right; go this morning, and I will go this evening ;' and since then they have continued regularly and joyfully.

"Mr. B., employed by a Roman Catholic, received a visit from a person who tried to persuade him to withdraw his two children from our School. He refused, grounding his decision upon his sincere conviction 'that the Roman Catholic Church instead of following the pure Gospel of Christ, walks after the counsels and opinions of men pretending to infallibility, but being in reality sinful, and many of her priests are criminal characters. Upon which the visitor said: 'But if Protestants have the Bible, it is because the priests and monks have given it to them.' 'They have done well in this,' said B., 'for it would be of no manner of service to themselves for their pious frauds, and errors of all kinds, and they were doubtless glad to get rid of it, and of its sublime doctrine and precepts, in order the more freely to teach their own inventions and follow their own practices.' A very few days after, the poor man was dismissed from the service of the Romanist. The visitor has proved to be a spy.

"Mr B. and his family, after having ten years ago attended for a time evangelical worship, had completely fallen back into Roman Catholicism, and the marriage of an only daughter, five years since, had broken all connection between the family and the Evangelical Church. About five weeks ago, the young married daughter, being seriously ill, and having been seen reading the Bible, her father, fearing a fatal issue of the illness, reflected how he might best improve the serious disposition of his beloved child, and after much deliberation resolved to watch for an opportunity of proposing to her to call for some one to read and expound the Sacred Scriptures, and pray with the poor sufferer. The offer was accepted and thus was introduced into the sick chamber, not a Catholic priest, but an evangelical pastor, whose visits from the first, the young woman gladly received, and then desired day after day, asking the explanation of texts and chapters, listening with profound interest and attention to the Word and joining in prayer. The malady increased day by day, but the Lord was with His handmaid

and caused His work of Grace to grow hour by hour. Soon she joyfully exclaimed that she had received peace with God, and then calling round her bed of suffering, father, mother, husband, and friends, she humbly confessed her wrongs to those she had formerly offended, and exhorted all to embrace the Gospel and follow 'the right ways of the Lord.' She solemnly and affectionately exhorted her mother, saying: 'Dear mother, can you ever be happy unless you believe in the Lord Jesus Christ?' which has produced a deep impression on the parent's heart.

"Shortly after, she desired and received the Lord's Supper. Her husband and parents surrounding her couch, in tears, she endeavored to soothe their grief by assuring them her soul was safe in Christ her Savior. Her smiles and looks to heaven were most touching when listening to the ministry of holy things; and the exclamation: 'Oh, how happy I am,' frequently burst from her parched lips in spite of the sufferings of her poor and fast wasting body. Her spirit seemed at times to be participating of heaven, and thus with a broken voice she delighted to join, as she said, the celestial hosts in singing the Redeemer's praises. Tempted by Satan to relinquish her faith, she derived encouragement and strength from the Lord's Words: '*Get thee hence, Satan.*' One of her last sentences was '*I have no fear, living and dying I am the Lord's!*' And having once more attempted to tune her dying breath to sing the Savior's praise, she fell asleep in Him a few minutes afterwards. The funeral service was attended by a numerous company of Roman Catholics, several of whom, with their families, have since attended chapel.

"We may record another youthful death, that of a lad 12 years old (of a Roman Catholic family likewise,) and who in his last hours thanked the friend who had ministered to him in the Gospel: 'I am thankful,' he said, 'for what you have proclaimed to my ears. Oh, how delightful are the teachings of heaven to my soul! I love the Lord, and am not afraid of going to Him.' Next day about 80 Roman Catholics accompanied his remains to the grave and were seriously attentive to the Gospel service.

"We were struck with deep grief at the following account given by one of our Evangelists of a removal by death, which contrasts most painfully with the preceding: A young man destined to study for the priesthood was taken ill, and declined from day to day, till no hope remained for his recovery. When death drew nigh, the young man received the visit of the priest, who administered to him the customary rites and ceremonies; but the poor sufferer derived no relief through these ministrations; he felt himself lost, and with the yawning gulf in view, open to swallow a soul that was 'not right in the sight of God.' The tears of his poor distracted mother and friends were all he had for his consolation, for as to the priest he said: 'He has received the Sacrament, that is enough,' and the young man breathed his last. Since then the unhappy mother has lost all confidence in the priests, and receives the Evangelist's visit and tracts gladly.

"Our military Evangelization is maintaining itself through the Lord's

blessing, on an increased scale. The dissemination for the last two months amounts to 924 copies of the New Testament. Officers, sub-officers, as well as the men, are becoming attentive, and in many instances serious, readers of the blessed Gospel. A military class is held every evening in the camp, in which great numbers have learnt to read the Bible, and most encouraging instances occur to show the happy effects of the efforts made to save the souls and elevate the moral tone of the soldiers.

"The general march of the work of evangelization is encouraging in the midst of many difficulties. One of our places of worship (Croix Rousse) has become *much* too small for the growing congregation; we are about preparing a larger one. We have pleasing accessions to some of the Schools also.

"Believe me, Dear Sir, yours very affectionately in the Lord,

"C. A. CORDES."

THE ITALIAN MISSION

The Rev. E. Edwin Hall, the Society's Missionary to Florence, writes to us from that city on the 14th of June, to inform us of his safe arrival there, with his wife and children; and to say that he has taken an apartment, and that his family has become comfortably settled in it. His voyage to Havre, and his journey thence to Florence, although a little longer than he had expected, had been very comfortably performed.

Mr. Hall had not been long enough at Florence to be able to write about all the subjects of interest that concern his mission, or very fully about any of them. He gives, however, some information of no little importance. He finds Italy wonderfully open to the glorious Gospel of our Lord. He has attended some of the places of worship. At the Sabbath evening service of the Rev. Mr. Geymonat, one of the Professors in the Theological Seminary which the Waldensian Synod has established at Florence, he found a congregation of some 200 people—as many as the chapel will hold—who gave the deepest attention to the Word of God. There are thousands of souls in Florence who greatly desire to hear the Gospel of the Grace of God.

Mr. Hall has not hesitated to engage two excellent Bible-readers, from the "Vallies of Piedmont"—the home of the Waldenses,—whom Dr. Revel and Mr. Geymonat strongly recommend. They will be both Bible-readers and Bible-distributors. Two young ex-priests, very intelligent and very promising, have just arrived at Florence, who, it is thought, after suitable instruction having been received at the Seminary, will be valuable laborers. There seems to be no want, in Mr. Hall's opinion and that of the Professors referred to, of good material for the great work to be done by the Society in Italy. The important question

is: "Can the means be found to support all the well-qualified persons who ought and might be employed?" The answer ought unhesitatingly be: "Yes!" To support a good missionary—Bible-reader, (just now a most important agency) colporteur, evangelist—will cost from 20 to 30 dollars per month, including all expenses. The Society now is responsible for the support of four such Italian missionaries, two of whom are laboring in the Island of Sicily. But shall we not have the means to support at least twenty such laborers in Italy before this year passes away? Are there not churches that will each agree to support *one* missionary in Italy through our intervention? Cannot Missionary Associations be formed, male or female, or both, in some of our large Churches, for this noble object? A "Ladies Christian Union Association" has been formed in Baltimore, on which we may count for $300 for the support of a missionary in Italy. They have forwarded to us nearly a third part of the sum already.

Mr. Hall is taking measures for the opening of a chapel for the benefit of the Americans, in which it is his purpose to hold a service at least part of the Sabbath. Not much can be done in this way for a few weeks—or until the autumn brings the English-speaking people, both travellers and residents—for the latter mostly spend the hot months at the "baths" or in the mountains. Our readers will often hear from Mr. Hall, and through him, of the good work in Italy.

THE WORK IN OUR OWN COUNTRY.

[The Reports of our missionaries in the Home Field for the last month, contain many interesting facts; but we have room for only one of these documents. It is from a German missionary who is laboring among his dispersed countrymen in New Jersey. We give it just as he wrote it. Our readers will be interested in it—*facts*, *style*, and all.]

"July 1st, 1861.

"Rev. Dr. Baird:—Knowing that you take a great interest in our labors here, I give you a few sketches of the visits as we make them day after day in this neighborhood. You remember that the beginning here was very slim, only a few dozen hearers could be brought out, and if after years, perhaps, under God's blessing, we should succeed in having gathered a hundred lost sheep, we thought we should have abundant cause to thank and praise the Lord. But glory to God, His mercy endureth forever! Sixteen persons we have had the joy to see converted and added to the church, and last Sunday I preached to over 120 people. Most of them had not heard the name of Jesus for 5, 6, 7 and 8 years. My text was, 'Look unto me, and be ye saved, all the ends of the earth, for I am God

and there is none else.' My tears of joy and gratitude rolled fast as I saw the unexpectedly large number to whom this call could be made, 'Look unto Christ, and ye shall be saved.' A few Sundays since we had a joint communion service. Rev. Mr. T. and myself preached in English and German. Oh! what a glorious sight to see so many wandering sheep gathered into the fold of Christ. The communion service was in the German language. How well brother T. understood the necessities of the Germans here when he asked for a missionary to labor among them. How much your CHRISTIAN UNION has done to bring into the heavenly Kingdom, many of 'such as shall be saved,' of the foreign population here, which as far as all human instrumentality is concerned, would never have known anything about their souls salvation, the records of eternity only can tell. We visited Mr. W. who was born in France, emigrated to this country fifteen years since. He has rarely been inside of a church, although God has blessed him temporally. Did not believe there was a hell, felt perfectly happy, and as I endeavored to impress upon him the condition of the lost, he sung in a nasal tone, as the Roman priests do, at their mass, 'Dominus Vobiscum!' His wife is of the same stamp. They have six children, and hired help, (he is a gardener) none of whom ever go to church. I had spoken to the woman earnestly concerning her soul's salvation and the necessity of faith in the blessed Redeemer, and advised her to buy a Bible, as they did not possess a copy of the Word of God. As she did not, I made the servant girl a present of one. We pray earnestly for this family; I have made them several visits and intend to repeat them, until under prayer they shall be brought to the foot of the cross.

"Another family resides here whose members were likewise strangers to the house of God, for eight years. We believe the wife sincere in her faith in Jesus; she was examined as to her religious belief and she, with her daughter, were to have been publicly received into the church the day following. On communion day she came to tell us she thought it was not right to abandon the faith of her fathers; she was a 'Lutheran' in Germany. This change in her opinion was probably brought about by her husband, a self-righteous man. We went to see her again, and told her that to serve Christ ought to be her first aim, and that the fear of man was not the way to reach the heavenly Canaan. We hope still for her, especially as some of her children attend the Sabbath School. I have written a letter to her former pastor in Erfurt, Germany, requesting him to write to her, and urge her to unite with a church in this country. The washerwoman with the seven children about whom we wrote to you could not yet be admitted to the church communion. Her husband, it was proved, had not led a good life. He had been in the habit of drinking, but seemed very honest in his present professions. As he was asked whether he ever did drink, he denied it, as his wife likewise denied any knowledge of the fact, the elders thought that there was sufficient proof of his having drank did not admit them. Notwithstanding this, they have continued regularly to attend all our meetings.

"Another Romanist, a miller, comes now regularly to our meetings; we had a long conversation with him which I have no doubt produced a good effect. I asked him whether he believed that the saints were omniscient, and could hear and answer his prayers. He told us he would go and talk with the priest. We pointed him to the Bible as the only way to salvation. His visit to the priest, and conversation with him could not have proved very satisfactory as he still continues to attend our church. After we shall have visited some other families which we have not yet had time to see, we shall call upon him again. We hope the word of life, the Spirit of Grace, will quicken his heart and convince him of sin. In a short time I trust Mr. T. will be able to speak German sufficiently well to visit these people alone and consummate the work which by the aid of the CHRISTIAN UNION has been so happily begun here.

"Since I have been laboring here, I have become more and more convinced of the necessity of American churches making greater efforts for Christianizing and 'Americanizing' the foreign population of this country. It is the surest and best way to gather them into the fold of Christ. For if they form congregations of their own, they generally do nothing but quarrel among themselves, much to the scandal of non-converted persons and to the detriment of their own souls.

"As this letter has expanded already too much, I must close, and asking your prayers in behalf of these poor people and myself,

"I remain, your faithful servant in Christ,

"_____"

MISSIONARY INTELLIGENCE.

MISSION TO PANAMA.

Our readers will learn from the account which we have given of the labors of the Rev. Mr. Monsalvatge, that he has made a good beginning at Panama. Let us beseech our blessed Lord to cause the reading of the Sacred Scriptures and religious tracts which he is distributing at Panama, (and which are so cheerfully received by the people,) as well as the preaching of the Word every Sabbath night, to be attended with a great benediction

MISSION TO RIO DE JANEIRO.

On the morning of the 8th of July, the Rev. A. J. Compton and his wife, embarked at Baltimore in the Clipper ship *Banshee* for Rio de Janeiro, Brazil. The night before they sailed, (Sabbath,) a "farewell meeting" for prayer in behalf of the mission, was held at the Church of the Rev. Halsey Dunning, at which the Corresponding Secretary of the Society, the Rev. A. J. Compton, the Rev. Mr. Dunning, and the Rev. Mr. Ball (of the Methodist Church) took part. It was a good meeting, and the audience, which was large considering the great heat, was much interested. In due time our readers will know more of this mission, and of these beloved missionaries. We solicit the earnest prayers of God's people in its behalf and theirs.

MISSION TO CALLAO.

Our readers will also find something interesting in this number of our CHRISTIAN WORLD respecting Mr. Gilbert and his work at Callao in Peru

TURKEY.

At various points in the Turkish Empire the labors of the missionaries of the American Board seem to be very steadily blest. Let us go into a few details: Rev. Mr. White writes from *Marash* thus: "yesterday was our Communion Sabbath. Forty new members were received to the church, making its total membership 225. How I wish you could have been present and shared our joy. One hundred and sixteen came to be examined. The audience yesterday was from 1,300 to 1,400. Our usual audience for the past three months has been from 700 to 1,000. What great cause we have for gratitude to God for His blessings! Since last January at least fifty persons have become new creatures in Christ Jesus." Mr. White may well say that they have good cause for gratitude to God for his blessings vouchsafed to that mission. This gratitude ought to be shared by the entire Church of God.

Rev. Mr. Ladd gives an interesting account of his visit to Aidin, near Smyrna, where the native missionary Hagop Hampartsoom labors, and where the Truth is gaining an entrance. "The people generally—Armenians, Greeks, and Turks,—have been and still are on friendly terms with the Protestants." A little church of four members, three males and one female, was organized during Mr. Ladd's visit.

Mrs. Freeman, a converted Turkish woman at Philippolis, has died of consumption. "She seemed ever to maintain a trust in the Lord Jesus as her only hope."

What will be the effect upon the Turkish Empire of the death of the Sultan Abdul Medjid, and the accession of his brother Abdul Aziz Khan, to the throne remains to be seen.

MISSION AMONG THE NESTORIANS.

The latest news from the Nestorian Mission represents a gradual progress of the Gospel in all directions. The missionaries are gratified by the course which the acting Prince-Governor is pursuing. "His administration is regarded as a great improvement on that of his predecessors."

MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

In reading the Report of the last Annual Meeting (the forty-seventh) of this Society, we are struck with the evidence which it contains of the progress of the missionary work under its direction. With an expenditure of $96,000 (the receipts were $85,000, having a defecit, in other words a debt of $10,000,) it sustained missionaries among the Cherokee, Ottawa, and Delaware Indians, the Burmans and Karens, in Siam, China, in Assam, among the Teloogoos, in France, Denmark, Sweden, Germany and Switzerland. In all these missions there was greater or less progress last year.

Among the INDIANS, amid many discouragements, the good work advanced. Eighty-two persons among the Cherokees, including one black woman, professed Christ last year. The progress is steady but slow in Assam, among the Teloogoos, in Siam, and China. The success among

the Karens has been great. The Burmans at length, are beginning to embrace Christianity in considerable numbers. The greatest success has been in Germany, Denmark, and Sweden. The additions last year were probably over 2,000 (1950 reported,) and the number of members of churches in all the Missions is not far from 28,000, of whom 16,000 are in Asia, 9,239 in Europe (8,939 in Germany) and 1,600 (Indians) in America.

INDIA.

The missions of the General Assembly of the Presbyterian Church in India have recovered from the depression occasioned by the recent Sepoy war. The reports from the missionaries at Allahabad, Mynpurie, Rawal Pindi, Saharanpur, etc., contain many cheering facts. At the first named place, the Rev. Mr. Walsh has several Bazaar Schools, in which one hundred boys are learning the great elementary principles of the Gospel. The Rev. Mr. Owen whilst at the same station completed his Commentary on the Psalms in the Hindustani language, which is in process of being printed for the North Indian Tract Society at Mirzapore. He has since taken charge of the important station at Agra. There is a School of 225 boys at Mynpurie, of whom 72 are in the English department, 46 in the Persian and Urdu, and 107 in Hindi. The mission at Rawal Pindi is at the great seat of the Nirakees,—the strictest branch of the Sikhs, a large religious body of people in the upper valley of the Indus, and in the north-western part of India. The Sikhs reject idolatry and caste, and are simple Deists in comparison with the Hindoos. Mr. Orbison gives a most interesting account of them in his report to the Board. The "famine" is appaling in its ravages in North-western India. It has had the effect of calling forth extraordinary liberality, on the part of British residents and officers in India, and of rich natives. Much has also been done in England.

The missionaries of the American Board are encouraged in their work. The Rev. Mr. Barker writes that C. E. Tytler, Esq., English collector and Magistrate, having lost a lovely daughter at Pemplur (among the Mahrattas) in 1859, has bought the ground on which his tent then stood, and has given it, with 4,000 rupees (about $2,000) to the mission for the erection of a chapel, on a spot so dear to him and his wife. Tender and blessed benevolence this! The Mahratta mission received last year donations from English resident and native churches in that field to the amount of 5,400 rupees.

In Southern India the Savior is carrying on His work. Several villages on the Madura districts have been blest with remarkable "revivals of religion." The Rev. Mr. Chester says: "A revival in a heathen land is indeed a wonder! May the Lord grant us the privilege of seeing this at every one of our stations." From one of the Seminaries which have been graciously visited, (that at Pasumalie,) the boys have gone to their villages full of zeal and have commenced the holding of prayer-meetings, with the prospect of doing much good. It is in this way they have purposed to spend their vacation. The reports from Ceylon are encouraging.

CHINA.

The Rev. H. V. Rankin, Missionary of the General Assembly's Board, reports that there are now one hundred and ten native members and four elders in the Mission-Church at Ningpo. Last year was one of joy and sorrow—joy for the conversion of a greater number of people than ever before in one year, and sorrow for the loss by death of several valuable members. One of them was the oldest ruling elder of the church. One was the oldest and most devout pupil in the female Boarding School One was Kong Kweng-nian, a beloved native assistant. In all eight native Christians died, and probably glorified the Savior and advanced His Kingdom as much by their death, as they could have done by their lives. Our Heavenly Father knows how to make even the death of His children promote the salvation of their friends and acquaintances.

We have read nothing respecting the "Rebels" in China for a long time, that has interested us more than the extracts from "a narrative of a recent tour from Shanghai throughout the rebel territory to Nanking," which are given in the Missionary Herald, for July, pp. 215–16. Although the "rebels," as they are called, have committed horrible acts of destruction and cruelty, wherever they have marched, in their now long war against the "Manchus" and their "imps," that is against the present Tartar Dynasty and their supporters, yet there are among them a considerable number of persons, among the superior officers as well as among their followers, who have some ideas of Christianity, and a strong desire to know more of it. The "Native Christian" to whose "narrative" we refer, states many interesting facts on this point. We have space for two sentences. Speaking of the chief at Fujan, where he tarried a night, he says: "We gave him a Bible, and joined with him in evening worship, which was held in his Judgment-Hall. During our journey, we read the Scriptures and joined in prayer with many rebel officers, and with one or two exceptions, all manifested great willingness to join with us in worshipping the true God." Surely this *is* good news from a far country.

AFRICA.

The good work at Gaboon goes on steadily. "The Sabbath evening congregations," says the Rev. Mr. Walker, the missionary, "are as large as usual, and the Schools are not smaller, or less interesting, than at the close of last year."

The Corisco mission of the General Assembly's Board is a very interesting one. It is really wonderful to see how ready the neighboring tribes on the coast are to have even *native* missionaries and teachers among them. The Rev. Mr. Clemens, the missionary of the Board, feels compelled, in the want of a sufficient number of natives qualified for ordination as evangelists, to employ some of his most capable layman, and send them forth to tell the story of the Gospel to the tribes, even to the distance of fifty miles and more. And *this*, too, is good news from a far country.

MENDI MISSION.

The Gospel has gained a good foothold in the district occupied by this mission. An interesting little monthly sheet, which is printed by the boys

of the School under the care of Mr. White, bears the title of THE EARLY DAWN, and contains many good things. It is intended for the instruction of the converts.

The "Mendi mission" is supported by the *American Missionary Society*, which has missionaries in the Sandwich Islands, the Island of Jamaica, as well as in Africa. The July number of its magazine (THE AMERICAN MISSIONARY) contains very interesting intelligence from these missions.

THE SANDWICH ISLANDS.

There certainly has been an extensive work of Grace in those Islands, and its happy influences will, we doubt not, long continue to be felt

NEWS OF THE CHURCHES.

We intimated briefly in our last CHRISTIAN WORLD, that the Savior has graciously appeared to revive His work in Paris, and that the hearts of His people in that city were made to rejoice greatly. Yes, it is true! The Savior has visited the great and gay city of Paris, the social capital of the civilized world, which now has more than a million and a half of inhabitants, with the same manifestations of His Spirit's influence and power to save, which were seen in this city and many other places in our country three years ago, and has been seen in Ireland, Wales, and Scotland since. Let us bless God for it. Certainly Paris is the strongest hold of worldly fashion, elegant cultivation, physical science, and the pleasures of social life, in all the world. To begin there, is in a sense, like "beginning at Jerusalem."

The history of the good work in Paris may be told in few words: Mr. Radcliffe, who has been so successful in his labors in Scotland and England, went over to Paris in May, accompanied by his friend Mr. Henry. The Evangelical Protestant ministers and people bade him welcome! Meetings were commenced, which were conducted very much as with us—abundant singing, prayer, and exhortation. As Mr. Radcliffe does not speak French, the Rev. Dr. Frederick Monod usually interpreted for him; and certainly he could find no better "intermediary" in all France; for Dr. Monod is a living Christian, whose heart is readily made to glow with love to Christ and the souls of men, under the blessed influences of the Truth and the Spirit.

It was soon found to be impossible to have the use of public halls that were large enough to accommodate the many hundreds—we may even say thousands—who desired to hear the "burning words" which this English Evangelist uttered. Many souls have been awakened, and many have savingly believed, as is hoped.

After spending a few weeks in Paris, Mr. Radcliffe was called by his duties back to England, but expressed the intention to return in the autumn, God willing.

Of the labors of Mr. Radcliffe in Paris, and of the many meetings for prayer, which have sprung up in that city, we have full notices in the ARCHIVES DU CHRISTIANISME during the months of May and June. For instance, in the number of that excellent little periodical for the 20th of June, we find notices for the holding, in the next week, of eleven meetings

for ladies alone, five for men alone, three for young people alone, and eighteen for *all* classes and ages. The meetings for ladies were advertised to be held in private houses; the others in churches, chapels, and schoolrooms for the most part, although several were to be held at the houses of influential brethren. Surely we may well believe, "That there has been great joy in the city" of Paris, as in one in the days of the Apostles.

ITALY.

The monthly journal called La Buona Novella, published at Turin, and in a sense the organ of the Waldensian Churches, of the 15th of June comes to us dressed in *mourning*, for the death of Count Di Cavour. In a brief editorial notice of this great man, his claims to the regard and gratitude of the Protestants of Italy are briefly and clearly set forth. No man in Italy better comprehended the truth and importance of the formula: "*Chiesa libera in uno Stato libero*," A Free Church in a Free State! Our Italian brethren deeply feel and deplore Italy's loss and theirs. But they fall back upon the Divine words, so often the resting place of God's children: "*My thoughts are not your thoughts; neither are my ways your ways, saith the Lord.*" (Isaiah lv. 8.)

One of the forty excellent colporteurs in Italy has died at Naples. "He departed in the peace of the Savior," writes Pastor Roller to the editor of the *Buona Novella*. "He left a widow and four children, whom we earnestly commend to the charity and prayers of our brethren."

The fact that Baron Ricasoli succeeds Count Cavour as Prime Minister of Victor Emanuel is encouraging to the Protestants of Italy, and auspicious to their cause.

The Emperor of France has acknowledged the independence of the new Kingdom of Italy, but upon certain conditions, one of which implies that France is not going to withdraw her troops from Rome quite so soon as many have hoped. The Pope is not at all well. He will end his days in Rome—probably in peace. Would that he might possess that true peace which comes only from an humble and penitent confiding of the soul to Christ. *None but Christ!*

SWITZERLAND.

The brethren at Geneva are getting ready for the great Evangelical Alliance Conference which is to commence on the 2nd day of September. It is expected that it will be largely attended by Protestants from all the world. That at Berlin, in 1857, had brethren, members of all the Evangelical Protestant Churches in all lands:—England, Canada, the United States, France, Spain, Italy, Belgium, Holland, Switzerland, Germany, Denmark, Sweden, Prussia, Austria, Greece, Turkey. There were also three from Asia, three from Africa, and three from Australia.

HOLLAND.

The General Relief Committee of Amsterdam have, through their second Vice-President, (Mr. B. Jellomme) addressed a grateful letter to the Moderator of the Synod of the Waldensian Churches, on the reception of 5,192 francs which the "Churches of the Vallies" had collected for the relief of those in Holland who suffered from the dreadful inundations last winter. These poor Christians in Piedmont sent that sum, (more than $1,000,) as a memorial

of their gratitude for the kind asylum which the Dutch Government Churches accorded to the persecuted Waldenses that fled to that country in the 17th century.

GERMANY.

The blessed work of Grace in the Orphan House at Elberfeld, has been sadly interfered with by a set of wrong-headed burgomasters and other magistrates of that city, who, unfortunately, have too much control over that institution. Whilst many of the children appear to have been savingly benefitted by the religious awakening that took place among them a few months ago, some have been led to go back to their old habits of idleness and vice, through the open and avowed encouragement of these *civilians*, who have overruled the pious teachers, and the evangelical ministers of the city as well. The resuscitation of evangelical religion in Germany encounters no worse, or more dangerous, opponents than the friends of a cold, formal, and worldly Rationalism.

The "Revival" in the Elberfeld Orphan Asylum has excited much discussion in Germany, and found many friends and defenders in Rhineland, Westphalia and Wurtemburg.

SWEDEN.

Although the progress of evangelical religion encounters the bitter hostility and opposition of some of the clergy of the National Church, and local magistrates in some sections of the country, yet it continues to be decided and encouraging in the kingdom as a whole. But the halfway measures of the late Diet are wholly insufficient, as experience shows.

RUSSIA.

The distribution of the Sacred Scriptures in Finland and the Baltic Provinces goes steadily forward. But the most cheering item of news from Russia at this time, is the translation and publication of the four Gospels and the Acts of the Apostles in the *Modern Russ*, which is the *vernacular* language of the great Russian Nation, numbering some fifty millions of souls. It is said that many thousands of copies have been published, and that a colporteur may now be seen selling the book in *Nevsky Perspective*, the most crowded street in St. Petersburg. This is indeed good news. The translation of the Epistles and of the Revelation is in hand, and well advanced. It is hoped that the translation and publication of the whole Bible will before long be accomplished. On this important topic we shall have more to say hereafter.

THE BRITISH ISLES.

In England, the great feature of the religious movement in the months of May and June, was the occurrence, as usual, of the Anniversaries of the Religious Societies. The same thing may be said of Scotland and Ireland; but in the former kingdom, and in the northern part of the latter, these Anniversaries were mostly those of the Boards of the various Presbyterian bodies.

A gracious revival of religion in Aberdeenshire, in Scotland, has been for some time in progress. In Ireland the work of colportage has been prosecuted with great success, and every year more and more, since 1859. Religion is represented as in a prosperous state in the Protestant Churches in Ireland that are

blest with an evangelical minister of the Gospel.

NEW ZEALAND.

It is announced that the unhappy war between the English colonists and the natives (the Maories) has come to an end, by the submission of the latter. This war was confined to the most northern (New Ulster) of that charming group of three islands. Since 1841, the colonization of these islands has gone on to such an extent that there must be all of 70,000 English-speaking people in them, to 55,000 natives. The Gospel has made great progress in these islands—greater than in almost any other portion of insular world.

AUSTRALIA.

We have interesting accounts of the manner in which the "Week of Prayer" was observed in the various provinces of Australia and in the island of Tasmania. Religion is advancing in Sydney, Melbourne, and other cities and towns of these great antipodal possessions of England.

MOSQUITIA.

In the first article of this number of THE CHRISTIAN WORLD, we have given a long notice of Central America, in which we have made mention of the Coast of Mosquito, or MOSQUITIA. Our readers will be glad to learn that there is in the "MORAVIAN" of June 27th, an interesting account of the German missions in that country. Amid many discouragements the good work advances.

MISCELLANEOUS.

A WORD TO THE SUBSCRIBERS TO THE CHRISTIAN WORLD.

Dear Friends:—May we ask those who are in arrears for our Magazine to have the kindness to forward the amount as soon as possible? In these hard times the Society has need of every dollar which it can lawfully claim. We are quite sure that our readers will appreciate the suggestion. Punctuality in this matter, on the part of all our friends, would be of great advantages to the Society.

A GOOD FRENCH BOARDING SCHOOL.

We are often applied to by parents to recommend a good French Boarding School. To such persons we would say that the Rev. N. Cyr, Montreal, Canada East, is Principal of just such a School; one in which instruction in all branches, is given through the medium of the French language. The School is under strictly evangelical influence, the instruction is given in the purest French, the terms are reasonable, and the position and accommodations, we are assured, are healthy and convenient.

COMMENDATORY RESOLUTIONS.

When the Rev. Mr. McKee was about to leave Milwaukee, (where he had labored a considerable time for our CHRISTIAN UNION,) to take charge of a church in Canada West, the following paper was unanimously adopted at a meeting of brethren of different denominations, as an expression of high regard for this servant of Christ:

"*Whereas*, Rev. Wm. McKee, who has been laboring in this city for nearly two years past as missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, is about to leave us for a field of labor in the Canadian Province. Therefore,

"*Resolved*, 1. That we desire to give our humble testimony to the wisdom, zeal and faithfulness of his labors in Milwaukee, in originating and helping forward mission Sabbath Schools, and one large and very successful Industrial School, and in visiting from house to house among the class of people with whom his duties have especially called him, and also in preaching the Gospel to such companies of people as he has been able to gather, in prayer and conference, and other religious meetings.

"*Resolved*, 2. That while we regret to have Bro. McKee leave us, we cordially commend him to all the servants of God and to all the people wherever he may go, to farther prosecute his Gospel mission."

LATE EVENTS AT ROME.—All eyes are now turned toward the Papal city. Italy impatiently awaits the day to take possession of the capital. The Emperor of the French hesitates to take the final step, and it is easy to understand his embarrassment. What will Pius IX. do if the Piedmontese enter Rome? Will he consent to enter into an arrangement with the King of Italy? or will he leave his residence? No one knows. And if the Pope went into a foreign country, into Austria or Spain, for example, what would be the consequences of this exile? A new question, which probably involves a universal war.

In this expectant position, the majority of the Roman citizens still subject of the Pontifical yoke, are content to attempt nothing against the French troops. They confine themselves to certain demonstrations which reveal their true sentiments, without provoking a bloody conflict. Several schools at Rome have been shut because the scholars set up the national flag, and cried out in their classes: "Vive Victor-Emanuel, Roi d'Italie!" Honorable citizens of Rome have been banished, because they distributed liberal proclamations, or only lighted the *tri-colored* flames. Commerce has almost ceased; thousands of laborers are thrown out of employment. This state of things is unnatural and unhealthy, and cannot last long.

The ceremonies of Holy-Week in Rome were cold and gloomy, in spite of the pomp displayed, according to the usual custom. Many strangers were present, who wished to witness these festivities, which were celebrated perhaps *for the last time*, with so much splendor. Who can tell whether the Pope will be in Rome next year? And if he is not there, what would be the programme of the ceremonies? Everything, at the present time, is subject to great revolutions.

Besides the foreigners from Germany, Switzerland, England, the United States,—the King of Naples and his large family attended the sacred ceremonies. Poor Prince! He bestows honors, appoints plenipotentiary ministers, and publishes diplomatic notes, as if he was still upon the throne of the Two Sicilies! These are innocent amusements, which it would be hard to deny him.

During the ceremonies, Pius IX. had a long fainting fit. His officers immediately carried him to his palace. This event deeply agitated the

pontificial city. If the Pope should die, who would succeed him? This would be a new subject for a quarrel between the Roman Catholic powers of Europe. But the journals announce that Pius IX. has recovered entirely. This is a relief; this feeble pontiff has no personal enemy. It is not he who is attacked, but Popery. I ought to add that well-informed people are very uneasy as to the health of Pius IX. He was subject in his youth to attacks of *epilepsy*, which obliged him to leave military life; for Pius IX. was a soldier before becoming a Pope. Has this terrible disease returned? and was this last fainting turn an epileptic attack?

The regiment of Pontifical volunteers is a prey to intestine discord. Cardinal Antonelli and M. De Merode, Minister of Arms, contend for the command of this force. The commander of these volunteers, M. de Becdelievre has resigned and returned to France. St. Peter's pence yields little, and the Papal treasury is empty. What a humiliation for the man who wears a triple crown! His fall is near at hand, at least as a temporal prince.—*Correspondent of the New-York Observer.*

EXAMPLE.—The father of Samuel J. Mills, in common with many Connecticut clergymen of his time, temporarily left his people to visit, preach to, and build up feeble churches in Vermont. When, after the lapse of several years, his son felt it to be his duty to bear the Gospel to heathen lands, his father one day said to him—"Where, Samuel, did you learn to be a Missionary?" "You taught me, father," was his answer, "when you left us and went to the scattered settlements of Vermont." Thus the example of Christ was a lesson to the father, and the example of the father, a lesson to his son.

BOOK NOTICES.

EDUCATION: INTELLECTUAL, MORAL AND PHYSICAL. By Herbert Spencer, New-York, D. Appleton & Co. This book of less than 300 pages, 12mo., is from the pen of a writer of no little celebrity in England. It is a work of real merit—containing facts and views which ought to be widely known, especially on the Intellectual and Physical Training of the Young.

THE LIFE OF WINFIELD SCOTT. By J. T. Headly, New-York. Charles Scribner. This book will be read with great pleasure by the friends of General Scott, and they are very numerous. It is written in the same animated glowing style in which "*Napoleon and his Marshals*" are set forth by the same author.

THE UPRISING OF A GREAT NATION. A remarkable book on the United States, by Count Agenor de Gasparin, of France, (translated by Miss Mary L. Booth,) has also been published by Mr. Scribner. Whatever men may think of the opinions of the distinguished author, no one can doubt his heartfelt interest in the fortunes of our distracted country.

THOUGHTS IN AFFLICTION, by Rev. A. S. Thelwall, A. M., and BEREAVED PARENTS CONSOLED, by John Thornton, are two excellent little treatises, bound up in one small volume. New-York. D. Appleton & Company.

The Messrs. Appleton & Co., have also published three very neat volumes, from the pen of Miss Sewell, Author of Amy Herbert. The first is—NIGHT LESSONS FROM SCRIPTURE, and consists of judicious selections of short passages from the Word of God, and arranged for use in the order of the Sacred Festivals and

Seasons of the Protestant Episcopal Church. It can not fail to do (with the Divine blessing) much good. The second is entitled: PASSING THOUGHTS ON RELIGION, in which the reader will find much to interest and edify him, even although he may not agree with the theology of every opinion advanced. The third is entitled: HISTORY OF THE EARLY CHURCH, derived from English sources, and well calculated to interest and instruct "young persons," for whose use it was prepared. It treats of the History of the Church "from the first preaching of the Gospel to the Council of Nice."

The same publishers have given to the religious public another little work which displays as much ingenuity as merit. It is entitled: HERE AND THERE; OR EARTH AND HEAVEN CONTRASTED.

THE MIND AND WORDS of JESUS. By Rev. J. R. MacDuff, D. D. The Carters have published this excellent little work in a very compact form, and on good readable type.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE. New-York. Edited by Rev. W. H. Bidwell. The July number of this excellent periodical is equal to any of its predecessors. There is a fine likeness of the Emperor Charlemagne, which ought to "enchant" all the descendants of that great monarch of a thousand years ago, who dwell among us.

THE NEW AMERICAN ENCYCLOPEDIA, published by D. Appleton & Co., has reached the 12th volume. It may safely be affirmed that it surpasses any thing of the sort in the English language. It contains an immense amount of popular knowledge on a great multitude of subjects.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JUNE TO THE 1ST OF JULY, 1861.

NEW-HAMPSHIRE.

Gilsum. Cong'l Ch. and Soc'y, $8, and A. Hayward, $10, pt. L. M.,	$18 00
Bedford. Dea Dan'l Mack,	10 50
Transferred by donors from Chicago Chapel to diffusing the Gospel in Italy,	160 50
Concord. So. Cong'l Ch and Soc'y,	37 05
Rindge. Cong'l Ch. and Soc'y,	8 03

VERMONT.

Hardwick. L. H. Delano,	3 00

MASSACHUSETTS.

Sippican. Cong'l Ch., in part of L. M. for S. B. Allen,	11 00
Royalston. Emily B. Ripley,	5 00
Lawrence. Central Ch., Mrs. L. B. Chapin, to make Miss Laura Chapin L. M.	30 00
Amherst. College Ch., to make W. L. Montague L. M.	44 25
Deerfield. Orthodox Cong'l Ch., to make Dea D. W. Childs and Lewis Frary L. M's.,	68 30
Monson. Cong'l Ch.,	35 00
Ludlow. Cong'l Ch.	5 13
East Hawley. Cong'l Ch and Parish,	12 37
North Hadley. Cong'l Ch.,	20 00
North Middleboro' Ladies Circle, in part of L. M.,	24 00
Framingham. Hollis Evan Ch and Soc'y.	36 00

CONNECTICUT.

Waterbury. M. E. Ch.,	9 23
" Bapt. Ch.,	4 00
Greenwich. 2nd Cong'l Ch., per L. B. Hubbard, Esq.,	77 86
Old Lyme. A friend,	2 00
New Haven. 3rd Cong'l Ch., in full,	46 00

NEW-YORK.

Hannibal. Cong'l Ch., per S. W. Brewster,	4 00
Troy. R. D. Silliman, Esq.,	5 00
Pokeepsie. 2nd R. D. Ch., Rev. C. S. Hagaman, per J. A. Storm,	17 82
West Troy. M. E. Ch.,	3 00
" Wm. Metcalf,	2 00
Albany. Mrs. J. Wilson,	1 00
Greenbush. M. E. Ch. $1 30; a colored girl, 25c.; T. P. Aiken, 25c,	1 70
Albany. A few friends,	2 75
N. Y. City. H. K. Corning, Esq., for Brazil, S. A.,	250 00
Whitehall. Presb. Ch. by W. H. Corning,	26 52
Beekmantown. Presb. Ch., per Joel Smith.	8 00
Durham. 2nd Presb. Ch., per A Cooper,	5 00
Amsterdam. 1st Presb. Ch., per Dr. Goodale	34 50
Binghamton. Presb. Ch., of which M. L. Barnes, $10, on L. M.; Rev. and Mrs Lockwood, $10, in part of L. M. for R. B. Lockwood,	55 90
" Court St. M. E. Ch.,	5 04
Ogdensburgh. Presb. Ch.,	20 00
Medina. Presb. Ch.,	10 70
" M. E. Ch.,	1 97
Clarkson. Cong'l Ch.,	7 53
Oneida. Mrs. Almira Town,	5 00

NEW JERSEY.

Paterson. 2nd Presb Ch., Rev. Dr. Cheever,	25 25
New Vernon. S. P.,	1 00
Bloomfield. Presb. Ch., J. K. Oakes, Tr.,	85 21
West Bloomfield. Presb. Ch.,	39 71
Newark. 6th Presb. Ch., per H. J. Pointer,	13 51
Bridgeton. Two friends, per Mrs. O. S. Newkirk,	1 00

PENNSYLVANIA.

Philadelphia. Ladies of 1st Presb. Ch. per Misses Austin and Gano.	64 00
Pittsburgh. Mrs. Moore, $1; Mrs Donaldson, 50c.,	1 50
Alleghany. 1st R. Presb. Ch.,	10 00
York. C. A. Morris, annuity,	5 00

MARYLAND.

Baltimore. Mrs. Capt. Purviance,	5 00

Baltimore—Mrs. Concert, in Rev. Mr. Dunning's Ch., - - - - - - - 10 00

DELAWARE.

Dover. A friend, - - - - - - - 4 00

KENTUCKY.

Louisville S J Dodge, piece of calico for Indust School, - - - - - - 3 42
" Mrs. Judge Douglass $2; Messrs. Park, Prather, Watson, & Needham, $1 each, - - - - - - - 6 00

MISSOURI.

St. Louis Messrs Teasdale & Lowe, $1 each; Mrs. Fairchild, $1; S Copp, Jr, $5; H. Hitchcock, $3; Mrs McKee, 2.50; W. Smith, 50c., - - 14 00

ILLINOIS.

Lisbon. Cong'l Ch., Rev. L. B. Lane, - 3 40

INDIANA.

New Albany. J. S. Davis, Esq., - - - 5 00
Spiceland. Friends' meeting, - - - 3 60
" Geo. Evans, $1; Others, $1, - 2 00
Ogden Shiloh U. P. Ch, - - - - 4 00
Zionsville. Mr. Laughlin, $1; Mr Shaw, 25c, 1 25

OHIO.

Canton Pres Ch, Rev. E. Buckingham, - 20 00
Rocky Spring. Presb. Ch, - - - - 3 50
Greenfield. Rev. Mr. Naylor, - - - 50
Cincinnati Mrs R. Burnet, $15; Messrs Davenport, Shoenberger, Anderson, Strader and R. W. Burnet, each $10, as instalments for L. M's. - - 65 00
" Messrs. Perrin, Ogden, Gates, Horne, Homans, McGuffey and Este, and Mrs Gregory, $5 each, - - 40 00
" Messrs. Carmichael, Lupton, Burnet and Mrs. Kinney, $3 each, - 12 00
" Messrs. Powel and Gaston, $2 50 each, - - - - - - - 5 00
" Messrs. Davis, Bradley, Burton, Probasco and Mrs Juppenlatz, $2 ea, 10 00
" Mrs. Dunlap, Dorney, Webb and Mr. Nash, $1 50 each, - - - 6 00
" Messrs. Bertram, Lape, Cloon, Ferry, Truax, Edgar, Hutton, Cheeney, Hutton, Brown, Chamberlain, Bush, Brown, Chamberlain, Tweed, Morton, Sibley, Walton, Austin, Chatfield, Taylor, Shotwell, Williams, Davis, Richardson, Smith, Lytle, Cowe, Williamson, Burt, DeForest, Hinkle, Mustin, Williams, Marshall, Shipley, Spinning, Griggs, Merrill, Stevens, Merrill, Wynne, Thompson, Wynne, Lytle, Brauen, Finch, Wright, Crosby, Olmstead, Blanchard, Vent, Gates, Otte, Snowden, Wynne, Morgan, Rathbon, Spencer, Robertson, Swan, Sandford, Haines, Smith, Roberts, Shepherd, Shipley, Drake, Smith, Allen, Stone, Boerner, Davenport, Nelson, Collier, Taylor, Morris, Kohl, Starr, Colburn, Jorenet, Falles, Mitchell, Moore, Crittenden, Johnston, Longhead, Johnston, Drake, Patterson, West, Morris, Moffett, Watson, Church, Smith, Sellers, Easten, Fares, Wayne, Crawford, Thompson, Sellers, Powell, Chickering, Fuller, Johnson, Butler, Geddings, Lehmer, Neave, Neff, McBirney, Christian, Purlier, $1 each, - 115 00
" Messrs. Harper, Sage, Neave, Pounsford, Huntington, Vandyke, Dean, Donohue, Foster, Graveson, Dickson, Powell, Austin, Bird, Wilkinson, Allen, Worthington, Foote, Baldwin, Holmes, Hinkle, Cone, Vandueesen, Bushnell, Bird, Hood, Bushnell, Goodman, Frazer, Perry, Hull, Neff, Waters, Durand, Neff, Fisher, Ingham, Hicks, Gould, Butler, Carroll, Jones, Marshall, Broadwell, Cook, Shilletto, Cochran, Johson, Randle, McGlancy, Taylor, Powell, Corey, Fitghman, Hathaway, Griffith, Torrence, Baldwin, Miller, Padgett, Marsh, Hanaford, Buell, Cameron, Burch, Edwards, Loudon, Ades and Mrs. Joleffe, Neff, Riley, Wilson, Ellis, Bishop, White Crane, Tone, Williams, Lupton, Dean, Potter, Drennan, Fletcher, Rule, Lockwood, Wilson, Meason, Taylor, Coffin, Tillotson, Wallace, Sharp, Marshall, Hurd, Robert, Dunbridge, Kendrick, Gaylord, Miller, Wright, Brown, Warren, Lodwick, Glass, Steer, Ruffin, Brooks, Carroll, Gibson, Evans, Bristow, Liddy, McFarland, Latta, Watson, Wood, Wilson, Smith, Selves, Tait, Shannon and Williamson, each $1, - - - - 122 00
Fourteen others, 50c each, - - 7 00
Marietta 1st Cong'l Ch., - - - - - 89 25
Harmar 1st Cong'l Ch., - - - - - 5 32
Madison Cong'l Ch., $5 96; cash $1 75; P. T. Safford $3, add to L. M. for P. T. Safford, - - - - - - - 10 71
North Ridge - - - - - - - 1 05
Kirtland. Cong'l Ch. - - - - - - 5 80
Willoughby. Presb. Ch, - - - - - 3 64
Strongsville. E. Lyman, $3; H. Stebbens, 50c; Mr. Whiting, $1, - - - 4 50

MICHIGAN.

Port Huron. Collection, - - - - - 2 21
Amherstburgh Collection - - - - 4 50
Pontiac Cong'l Ch., - - - - - - 7 84
" M. E. Ch., add to L. M, for Sab School, - - - - - - - - 4 84
" Presb. Ch on L. M for Rev. J. F. Jenison, - - - - - - - 9 21
Chelsea. Cash, - - - - - - - 75
Howell. M. E. Ch., - - - - - - 5 06
" Presb. Ch., - - - - - - 5 00
Detroit J Dougall, $1; Mrs Jones, 2 $, - 3 00

WISCONSIN.

Delaware Cong'l Ch., per E H. Chandler. 21 00
Wauwatosa. Cong'l Ch., - - - - - 4 00
" R. Gilbert, in full of L. M., - - 20 00

CANADA.

Sarnia Presb Ch and Lecture, - - 26 00

CONTENTS.

Central America; its Political Divisions; its People, - - - - - - - - - 225
Mission to Panama, - - - - - - - 231
Mission to Callao [South America,] - - 234
The Mexican Mission, - - - - - - 236
The Work of God in France, - - - - 238
The Italian Mission, - - - - - - 242
The Work in our own Country, - - - - 248

GENERAL MISSIONARY INTELLIGENCE.

Mission to Panama—Mission to Rio de Janeiro, 245
Mission to Callao, - - - - - - - 246
Turkey—Mission among the Nestorians, - 246
Missions of the American Baptist Missionary Union, - - - - - - - 246
India,—China - - - - - - - - 247
Africa, Mendi Mission, - - - - - 248
The Sandwich Islands - - - - - 249

NEWS OF THE CHURCHES.

MISCELLANEOUS.

BOOK NOTICES.

RECEIPTS.

THE

CHRISTIAN WORLD.

Vol. XII. SEPTEMBER, 1861. No. 9.

THE EVANGELICAL ALLIANCE: ITS FIFTH MEETING.

The Fifth Evangelical Alliance Conference is to open on the 2d of September, 1861, at the City of Geneva, in Switzerland. It will in fact have commenced its sessions before the present number of our CHRISTIAN WORLD can reach our most distant subscribers. The nearness as well as the importance of this event will justify us in appropriating a few pages to some notices and remarks concerning a great movement, which may well be considered one of the most striking and characteristic of our times.

It is probable that among intelligent Christians, all the world over, in all ages, the conviction has often forced itself on their minds that there was need of a far greater degree of unity in doctrine, as well as of fellowship and communion, than has prevailed since the first century. Certainly this feeling has extensively existed in the hearts of evangelical Protestants in many countries—and in none more than England and America—almost from the commencement of the present century. The formation of the Bible Societies, and other religious Associations, in which Christians of all communions may heartily unite, has greatly tended to develope this yearning of sincere and intelligent followers of the Saviour for more intimate fellowship with all those who profess and love His name. These Christian Associations have in truth been both a precious effect and an effective cause of this great movement in the direction as well as in the behalf of Christian Union.

Years ago, this subject began to be agitated and discussed in this country. One of the earliest and ablest advocates of the attempt to bring the various branches of the one true Church of Christ into closer relations with each other was the Rev. Samuel S. Schmucker, D.D., at present and for many years Professor of Theology, in the Theological Seminary of the Lutheran Church, at Gettysburg, Pennsylvania; and no one more heartily entered into the measures which at a later day were attempted. But the suggestion to form an "Evangelical Alliance" on the plan which was ultimately adopted was first made in the autumn

of 1843 by the Rev. Dr. Bacon of New Haven. Upon the return of the writer of this article from Europe at that time, Dr. Bacon came down to New-York, and communicated to him his views on the subject —views which comprehended in almost every particular the various objects whose accomplishment has now been prosecuted for fifteen years. At his request, the writer brought the subject before the mind of the Rev. Dr. Merle d'Aubigne of Geneva, and requested him to bring it before the brethren of that city and of Switzerland. This he did, both in fraternal conferences at Geneva, and also at the Synod, or assembly of Swiss pastors, at St. Gall, in the Summer following. At their request, the distinguished Professor went over to Great Britain in May, 1845, and brought the subject before the General Assembly of the Free Church of Scotland and other bodies in that country. In the meantime, the late excellent John Angell James of England, to whom the Rev. Dr. Patton of New-York, had written on the subject, had begun to agitate the matter among the Independents, and in other ways, in that part of the Island. The result of this double movement was the convoking of a large and interesting assembly of Christians of different denominations in Liverpool in the autumn of 1845, in which the Rev. Dr. Candlish, and other distinguished brethren from North Britain and from England, took a prominent part. It was this meeting that first gave something of shape to the movement, and led to the holding of another in London, in the Spring of 1846, that was charged with the duty of making the needful preparations for holding the great Œcumenical Council or Conference which was held in that city in August of the same year.

The preliminary movements and meetings among our British brethren, of course excited similiar and corresponding action in other lands, and when the time came for holding the great meeting in London of evangelical Christians of all parts of the world, a large deputation went over from America, and a goodly number of excellent brethren came from the Continent, who, united with brethren from the British Isles and the British Possessions abroad, formed an assembly of many hundreds, composed of Pastors, Professors, Missionaries, and lay-officers of the various Protestant Churches.

In the preceding statement our readers have a brief sketch of the origin of the great Evangelical Alliance movement of our times. We now proceed to give some account of what has been done.

The meeting in London in August, 1846, lasted a fortnight, and was in every sense a very memorable one. A brief Statement of Doctrines, in nine Articles, was adopted. It comprises the fundamental things in the Christian Faith in which all, or very nearly all, evangelical Christians throughout the world are agreed. In addition to this,

the great principles of action for the regulation of future meetings were agreed to. The scheme for a grand Evangelical Alliance for the entire world was formed, but not finally acted on. But provision was made for the formation of Branch Alliances in all parts of the Protestant world, as well as in extensive Missionary Fields, such as Turkey, India, etc. Much time was daily spent in reading the Scriptures, exhortation and prayer. Many meetings were held in different sections of London, and in some of the suburban districts. At this wonderful meeting, there were present Episcopalians, Presbyterians, Wesleyans, Baptists, Congregationalists, Lutherans, Moravians, German Reformed, English, Scotch, Welch, Irish, American, Canadian, French, German, Swiss, Dutch, and Italian brethren were present in these interesting scenes. Nothing occurred in any way to interfere with the most delightful harmony, save the introduction of the question of Slavery, (some of our English brethren being desirous that slaveholders should be excluded,) which in fact prevented the formation of a general Œcumenical Alliance.

As a fruit of this first general meeting, Branch Alliances were formed in the United States, in France, in Switzerland, South Germany, North Germany, and in some missionary fields. The American Branch existed several years, and undoubtedly did much good. An interesting monthly periodical, called THE CHRISTIAN UNION, was published during three years, chiefly through the exertions of the late excellent Mr. Hueston. Meetings were held in several places, many addresses were made, a good deal was published on the subject, and much interest was for awhile excited, greatly through the efforts of the late Rev. John Beach. But the agitation of the question of Slavery in the great meeting in London, in 1846, and in the early meeting, of the American Branch, concurred with other circumstances to prevent that Branch from having much vigor, and for several years it has scarcely had an existence. Indeed it was felt that in this country where there is no dominant Church, or Church "supported," or even "favored" by the State, and where, consequently, all Religious Communions stand on the same level, there was not much room for *such* an Alliance, or work for it to do. The AMERICAN AND FOREIGN CHRISTIAN UNION, which was formed in 1849, less than three years after the meeting in London, has in fact performed some of the functions of the Evangelical Alliance, especially by diffusing in the churches more full information respecting the general religious movements of the age, and by making known the insidious and encroaching movements of Rome, and endeavoring to excite to the proper efforts to counteract them.

But whilst the Evangelical Alliance movement has not had the success in this country which was desired and even hoped, it has unques-

tionably done immense good in Protestant Europe and Australia, as well as in India and Turkey. In England, in France, in Switzerland, and in Germany, the Alliance principle has a vitality that makes it a glorious reality.

In 1851, the English Branch of the Evangelical Alliance, invited their brethren of all the other Branches, to join them in the celebration of the Fifth Anniversary of their organization. As this meeting occurred in the last August and the first days of September (as did the meeting in 1846,) whilst the "World's Fair" was holding in London, a large number of delegates and well-reported brethren attended on that occasion. The number of countries represented was even greater than at the meeting in 1846; the number of attendants was also large. This, too, was a great and good meeting. A new feature was introduced into it, namely, the presentation of written reports on the State of Religion, the progress of Romanism, Infidelity, and of error of any sort, in the several countries of the world, especially those that are Protestant. These reports have been collected and published, and already the world has the benefit of three such volumes, one having been issued after every successive general meeting.

The third great meeting of the Evangelical Alliance, was held in the autumn of 1851, in Paris, under similar circumstances, namely, the holding of a "World's Fair" or "Nations' Industrial Exhibition" that year, in that city. This, too, was a great and good meeting, and far better attended by Christians from the Continent than either of the two preceding London meetings.

When the late King of Prussia, Frederick William IV. heard from the celebrated Rev. F. W. Krummacher, D.D. an account of the excellent meeting at Paris, he insisted that a similar meeting should be held in the Capital of his Kingdom, at as early a day as possible. Accordingly the fourth great Evangelical Alliance Conference was held in Berlin, in September 1857. On many accounts this was the most interesting and important of all the four meetings, which have up till now been held. There were about 900 brethren present from Germany, almost 200 from the British Isles, and 25 or 30 from the United States. France, Switzerland, Italy, Spain, Belgium, Holland, Denmark, Sweden, Russia, Austria, and Canada were represented. There were even three brethren from Asia, three from Africa, and three from Australia! The public services were mainly conducted in German, but occasionally in French and English. The Reports were made in one or the other of these languages, but mostly in German and French.

No such meetings of Christians have been held since the earliest Ages—perhaps not even then—whether we consider the number of the persons present, the purity of their doctrines, or the piety and zeal of

their lives. The principle which has pervaded all this movement is very simple. It is the earnest maintainance of the "Faith that saves," united with mutual respect for conscientious opinions and even scruples The glorious oneness of all true Christians has been wonderfully made to appear in them, and unity in the faith, on the part of all true Protestants, has been clearly established, the misrepresentations of the Roman Catholic doctors and writers to the contrary notwithstanding

The great objects of the Evangelical Alliance Conferences have been four. 1. The definite and conscientious expression of the oneness of all true Christians in the faith of the Gospel. 2. The offering up of much united prayer for the Kingdom of our Lord. 3. The bringing together of a great amount of valuable information, of universal interest respecting the progress of the Gospel in all parts of the world. 4. The concerting of measures of resistance to the two great enemies of true Christianity, namely, Romanism and Infidelity. That much has already been done for the accomplishment of these great ends it would be easy to show. In Europe, the English Branch taking the lead, a great deal has been attempted, and with success, to secure the right of conscience, and of religious worship, for Protestants in Papal countries, and for Roman Catholics in Protestant ones,—a fact of which the governments of Mecklinburg, Hanover, Prussia, (Tuscany and Naples, now no more, thank God!) Spain, Sweden, and Denmark, have certainly not been ignorant. The good influence has been felt even in Turkey and Syria. Great good, too, has been done in making Christians better acquainted with each other, and with each other's true opinions and religious life; whilst earth has witnessed few scenes comparable with those "Communion Seasons," seen in London, Paris, and Berlin, when Christians of so many nations and different churches, and speaking so many languages, sat down together around the Table of their blessed Lord and Master. Such a sight has been enjoyed by none so fully as by those who have had the privilege of attending these wonderful meetings. The great principle that has pervaded this entire movement is well expressed in the beautiful formula of St. Augustine: IN NECESSARIIS UNITAS, IN NON-NECESSARIIS LIBERTAS, IN OMNIBUS CARITAS.*

The Fifth of these meetings is to be held in the month of September, —four weeks from the time of this present writing—in the old city of Geneva, one of the cradles of the Reformation, the "Rome of Protestantism" as it has often been called. It will probably be a large one, it can hardly fail to be a most interesting, and (with God's blessing) a very important one. It will have the advantage of being directed by

* *In things necessary,* (to salvation) *Unity; in things non-necessary, Liberty; in all, Charity.*

wise and able men on the ground, many of whom have a world-wide reputation. It is not likely that many Americans will be there. Eighteen months ago, long before he agreed to return to the post he now occupies in the AMERICAN AND FOREIGN CHRISTIAN UNION, the writer engaged to prepare, and read at that meeting, a Report on an important subject set forth in the Programme of the proposed meeting. Whether he will be able to go and fulfill this engagement depends on circumstances. Should he go, it will be but for a few weeks, and for the promotion of important interests of the Society at the same time. For this great meeting, let us add, much prayer ought to be offered by Christians in this land, and all others. That its deliberations and acts may redound to the glory of Christ, and the advancement of His Kingdom.

THE WORK IN ITALY: LETTERS FROM DR. REVEL.

Some time since we transmitted several sums of money, donations from individuals, churches, and Sabbath schools, to the Rev. Dr. Revel, for various uses in the promotion of the work of the Lord in Italy. Whilst acknowledging the reception of these donations, accompanied in some cases by notes of kindness from the donors, Dr. Revel, under the date of June 29th, transmits to us divers brief letters for the parties interested, in which he says some things that are worthy of specification. For instance:

1. In his letter to the Rev. Dr. How, of New Brunswick, who with his excellent lady had sent through us a handsome contribution, which was duly acknowledged in our "CHRISTIAN WORLD," Dr. Revel not only recalls the pleasure which he had in visiting the JERUSALEM, if we may so speak of the Reformed Dutch Church in these United States, and the kindness which he had received there, but assures Dr. How that the good work in Italy has taken a great extension since the epoch of his visit to this country, now some eight years ago.

2. In the second place, Dr. Revel begs us to apologize to the children of the *Coldwater* (Mich.) Sabbath School for not making an earlier reply to their little letter,—saying that the delay was owing to his absence from Florence, on a visit to the "Vallies" of Piedmont, to attend the meeting of the Synod of the Vaudois or Waldensian Church. He also gives some extracts from the letters of the two colporteurs in Sicily, of the name of Cereghini, to whose support their contribution had been devoted. We translate them for the benefit of those young friends, as well as other readers of our CHRISTIAN WORLD. These brethren express their gratitude in the following terms:

"We have had great joy in receiving the good news from America, and especially that which relates to the children who interest themselves in the work of evangelizing Italy, and we thank them for the collection they have made for that cause. May God bless those dear children! On our part, we send them a thousand thanks, in return for the words of consolation and encouragement which they have addressed us, and for the prayers which they have offered up to God in our behalf. And whilst you send them our thanks for what they have done, be so good as to transmit to them the following words: 'Dear children and brethren in Jesus Christ! Those lines which you forwarded to us through the intervention of Dr. Revel, have been very acceptable to us. We have neither voice nor language to express to you our thanks for the great affection which you have expressed for us, and for the interest which you take in the work of God in Italy. But God himself will reward and bless you. We have not the honor to know you personally, nevertheless we know you by the same teaching of our adorable Savior, Jesus Christ, and in Him we have communion with all the brethren scattered abroad over all the surface of the earth, who believe in God and worship Him in Spirit and in Truth. Receive, dear friends and brethren, our sincerest homage and respect. We are your affectionate brethren in Jesus Christ, J. and J. Cereghini.'

"Some days after we had received the letter in which these messages were sent, we received intelligence that these colporteurs were about to return for a season to their native vallies in the north of Italy (near Genoa,) both to escape the hot weather, which they were not accustomed to, in Sicily, and also to visit their families, from which they had been several months separated. In order that the good work of Bible-distribution at Palermo might not be interrupted, I sent an excellent young man who had been one of Garibaldi's soldiers in the campaign in Sicily. This new colporteur is also a refugee from the errors and darkness of Rome."

3. In a letter to the Rev. Charles C. Wallace, Pastor of the Presbyterian Church of Perth Amboy, for the children of his Sabbath School that had sent their contribution towards the support of the two excellent colporteurs in Sicily, whom the Sabbath School at Coldwater also helped, Dr. Revel gives the following extract from a report of these brethren:.

"A Capuchin monk approached our Bible-stand, looked at the New Testaments which were on it, and bought one. At this moment a priest came up, to whom the monk offered a copy of the Word of God. The priest having looked at it for an instant, rejected it, and in an angry tone said to the Capuchin, 'I blush to think that *you* could offer me a mutilated and corrupted translation of the Bible, made by a Protestant.' The Capuchin, zealous for the Word of God, began to make a discourse in favor of the Gospel, and to demonstrate that the translation of Diodati is a most faithful one; that it is neither falsified nor mutilated, and that if the priests hold it up as such to the people, it is because they love darkness better

than the light; and still more, it is because they do not wish the people to come to the knowledge, the perfect will of the Lord. The priest interrupted him by crying out, 'I have only said a word to you and you make a sermon.' *Capuchin:* I only make you a sermon because I defend that which is just and holy; and now by the grace of God I can speak freely; whilst under the government that has fallen I could not. The religion of Jesus Christ is in the Bible, not in the bulls of the Popes and the decrees of Councils. The Bible, and precisely the translation of Diodati, is the pure Word of God. We ought not, therefore, to interdict it to the people, but, on the contrary, recommend to the people, to all the people, to read it. For if all were instructed in the Bible we should not see the scandals which afflict and disgrace them.' The priest interrupted him again, saying that Diodati was a Protestant, and that therefore he (the monk) ought to disavow and reject his Bible. The Capuchin replied: 'I am a Catholic, but a *Christian* Catholic, not a *Roman* Catholic. The Pope and his doctrines have ceased to reign; it is Christ who will henceforth reign in the hearts of men; and with the Gospel in their hands, even the least of them will give lessons to the priests of the Church of Rome, who are now the enemies of God. The reading of the Gospel is sufficient to make men know the truth, and at the approach of the light the darkness of the Church of Rome will be dissipated, that Church will fall, and then the Savior will bless His people. May He make us to share in His grace!' The priest took to flight, and the people who had been attracted to the spot were much interested and edified by the words of the Capuchin, who before he left us embraced us as brethren. This Capuchin, whom I would commend to your sympathies and prayers, is a Signor Spinazzola.

"It may interest your dear children to know that we now have half-a-dozen Sunday Schools, and that the one which we have recently opened here, in Florence, has already twenty scholars, and is superintended by one of the students of our Theological Seminary. And considering on one hand the short time they have attended, and on the other the fact that few of them were able to read the Word of God, their progress has been very satisfactory.

"We have in all cases remarked that where the children acquire a taste for the Word of God they soon lose respect for the superstitious and lifeless ceremonies of the Romish Church—on the principle that those who have acquired a relish for good food will not desire that which is bad."

4. In a letter to the Rev. Mr. Newlin, Pastor of the Presbyterian Church in Bloomfield, (N. J.) Dr. Revel, after speaking of the work of Evangelization in Italy, of which he sends a printed report, and expressing the grateful thanks of the Commission of Evangelization of the Waldensian Synod for the liberal aid which that Church rendered last year, gives utterance to the heartfelt sympathy which he and other Christians in Italy feel for us in the deplorable civil war in which our country is involved, as well as to his and their earnest prayer that this

great trial may be of short duration, and that its results may be for the glory of God and the best interests of this nation. Of the death of Count Cavour he speaks as we should expect one to do who knew so well the great services which this distinguished statesman rendered to Italy, and could so justly appreciate them. Of Baron Ricasoli, who has succeeded Count Cavour, as Premier of the Government of Victor Emanuel, Dr. Revel speaks in the most respectful and assuring terms.

5. In a note to ourselves, Dr. Revel expresses the great pleasure which he has had in having the Rev. Mr. Hall, our Missionary Agent, so near to him in the city of Florence as a neighbor, —so near that he sees him almost daily.

REMARKS.

It may not be amiss for us to state that the "Report of the Commission of Evangelization" which was presented to the Waldensian Synod, at its late meeting, sets forth in detail what may be called the *missionary* work of the Synod in Italy in contradistinction to that of Colportage, which does not appertain to the Commission. At Pignerol, Turin, Alexandria, Casale, Voghera, Courmayeur, Genoa, Favale, Nice, Palermo, Aosta, Milan, Bergamo, Brescia, Leghorn, Pisa, and Florence, the Commission has sustained missionaries—ordained ministers or evangelists —whose various and important labors are fully presented in the Report. The work of the Commission has been greatly blest. The receipts were 53,642 francs, or about $10,500. The larger portion of this sum came from Christians of Great Britain, the United States, Germany, Switzerland, Holland, and Sweden—the last named country figuring for no less than 5,772 francs, a substantial proof that the great resuscitation of religion going forward in that country is producing good fruits.

GOOD NEWS FROM FRANCE.

There is certainly good ground to believe that the Kingdom of our Lord, will before long make glorious progress in France. If it be true that the "Blood of the Martyr's is the seed of the Church," the day must come when there will be a wonderful "harvest" in the land of Farel, of Calvin, of Beza, and a host of others who so nobly stood up for the truth in the XVIth. Century, when the doctrines of the Great Reformation first began to spread there, and where so many in that century and the two succeeding, accepted of death or exile, rather than abandon the Gospel. It is probably a very moderate estimate to say that from first to last three millions of French Protestants suffered death—or banishment and with it the "loss of all things,"—from the

hands of their rulers, encouraged and stimulated in this infamous work by the Hierarchy of Rome. France has expiated, if we may so speak, by torrents of blood,—blood of her royal race, of her nobles, of her rich people, as well as of her humbler classes—for the wickedness which she connived at, or rather perpetrated, to please a false Church and its wicked leaders. To say nothing of the civil wars of the 16th and 17th centuries, occasioned by the bloody attempts to crush out the Protestants and their doctrines, the Revolution of 1789, and the wars which grew out of it lasting till 1815, the Revolution of 1830, and that of 1848, in the aggregate inflicted a manifold greater amount of human misery on the people than any other country in the civilized world has ever endured in the same space of time.

Let us hope that France's days of suffering for her persecutions of the righteous in bygone years are well nigh if not entirely passed away. Better times are evidently near; indeed, may we not say that they have fairly begun? We have had occasion to speak, in former numbers of the CHRISTIAN WORLD, of the growing strength and activity of the Religious Societies of France, and we purpose soon to say something more on that subject. We can only refer to-day to the cheering fact that now for the first time, for twelve years, the government of France seems disposed and determined to throw no hindrance in the way of spreading the Gospel, whether by the establishing of Schools, the distribution of the Scriptures and religious tracts, or the preaching of the Word by ministers and evangelists. Schools and chapels which had been closed for a long time are now opened, and the servants of Christ are laboring with good heart and much prospect of success.

Still more and better, the Spirit of the Lord has manifested His power to save in a very wonderful manner in Paris, through the labors of Messrs. Radcliffe and Henry, in answer to the prayers and through the well-directed co-operation of the brethren of that city. A great "quickening" has evidently taken place, and the hearts of evangelical Protestants, not only in the Capital of the Empire, but throughout the Provincess, have been much encouraged as well as stirred up.

And lastly, we may state the most striking fact—a fact of great significancy, most certainly,—that the Imperial Government has grown quite tired of endeavoring to please the hierarchy of the Roman Catholic Church. Having for long years experienced little more than ingratitude and insult from that hierarchy—from the Pope, whom French bayonets have had to protect even in Rome itself, and within the walls of the Vatican, down to the humblest curate,—seems now no longer disposed to shield them from the contempt to which their vices and crimes most justly entitle them. From one end of France to the other, the tribunals have brought to light, in the trials of priests, monks, and

nuns, the most scandalous and shocking things. Crimes too odious for description have been perpetrated, often on children of Schools under their care, and in most cases the trials which have taken place have resulted in their conviction. These things are shaking the confidence of the people in their priestly leaders, and in the dogmas which they have taught. The effect of all this is most damaging to the interests and influence of the priests, and their co-workers the monks and nuns. The course which the Government is taking in permitting, and even *encouraging*, it is believed, these trials in the courts, is driving the ultra clerical party into paroxysms of rage and terror. The influence of the Roman Catholic Church in France is likely to go down more rapidly, and to a lower point, in the latter part of the reign of Louis Napoleon than it went up in the former. All this prepares the way for the reception, on the part of the nation, of the glorious doctrines of the Gospel. Nor are its effects confined to France; they are beginning to be felt in other Papal countries.

MISSION AT PANAMA.

On the Fourth of July, the Rev. Mr. Monsalvatge wrote that it was his intention to go over to Aspinwall by the 2 o'clock, P. M. train of that day, to celebrate the Anniversary of American Independence in company with Don Alberto Mathieu, the United States' Consul at Carthagena, who, with his lady and other friends, desired to see and converse with him. Leaving at the hour just named, he expected to reach Aspinwall at 6 P. M. We give a few extracts from his letter:

"On the 24th of June, I performed funeral services in a Papal Cemetery without any opposition whatever. The occasion was the interment of Mr. John Paterson, an American. I preached two discourses; one in the hall of the house of the deceased, and the other in the Campo Santo, or burying-ground. The attendance was large, and I availed myself of the occasion to proclaim 'all the counsel of God.' The hall was full of ladies, and the Cemetery was crowded with men of different classes of society. This was the first public Protestant interment which Panama has ever witnessed, understood, or admired. I trust the Lord will make it productive of good fruit in His time."

Certainly this was a most remarkable event in the old Spanish city of Panama, and it speaks well for the intelligence and enlightened views of the city authorities, and for the liberal feelings of the people. There are not many Spanish cities, either in the Old World or New, where such an occurrence would have been tolerated. 'But the world does move,' said Galileo, and so say we—the *moral* as well as the *physical*

world. Such an example of liberality will not be lost in New Granada, for the fact has been made known far and wide by the papers of Panama, we may well believe.

Mr. Monsalvatge goes on to say:

"On Sunday, June 30th, the negro brother, Mr. Smith, who lives in Aspinwall, was in Panama; and we held a meeting in the Church of San Juan de Dios, of about one hundred and fifty Protestants, colored men, natives of Jamaica. We had two services; one from 10 to 12 A. M., and the other from 7 to 9 in the evening. All these emancipated colored people sang several hymns in English with the fervor customary in their Methodist churches.

"I will soon send you the information you desire of me respecting the natives, including negroes, mulattoes, and Indians, comprised in the population of this city."

Let us hope that the reading of the Sacred Scriptures, religious tracts, hymn-books, etc., in Spanish, which Mr. Monsalvatge is spreading among the various classes and races of people in that city, may be accompanied by the influences of the Holy Spirit, that the eyes of the understandings of many may be enlightened and their hearts renewed by Divine grace. We would most respectfully and earnestly invite our readers to join with us, in invoking the Divine favor and blessing upon a mission which has been commenced under such favorable auspices. We have only to add that the American Consul at Carthagena (above spoken of) and other friends at that city are very desirous that Mr. M. would return to that place, where he formerly preached Christ for two or three years.

PRINCELY AND WELL-DIRECTED BENEVOLENCE.

When the Waldensian Synod resolved to transfer their Theological Seminary from La Tour, in their native "vallies" in Piedmont, to Florence, a year ago, they very naturally had no little solicitude on several points. One of these was, "How shall we have a suitable building in which we may have lecture-rooms, a prayer-hall, a library," etc.? This was a very serious question. At La Tour all these conveniences existed, and the students had access to a library of 10,000 volumes which belonged to the College in that place, and its lecture-rooms were open to them and their Professors. But having satisfied their minds that it was a duty to place their Theological School in the city of Florence, the literary capitol and centre of Italy, they resolved to remove it thither, trusting "that the Lord would provide." And verily

He is providing in a remarkable manner. It was found that the large and commodious palace called *Il Palazzo Salviati* could be bought; a few Christian friends were applied to, and they nobly responded to the appeal. John Henderson, Esq., of Park, as he is called—from the fact of his having a remarkably fine residence, in the neighborhood of Glasgow, Scotland—gave the sum of *a thousand pounds sterling!* James Burns, Esq., of Brownhall, gave a thousand pounds; our own James Lennox, Esq., of New-York, gave a thousand; Robert M'Fie, Esq., of Liverpool, gave five hundred; and the remaining five hundred necessary to complete the purchase was raised by Professor Gibson, of Belfast, among friends in that city. And thus the sum of Four Thousand Pounds, or $20,000, was procured, and the purchase effected. No such building as the Palazzo Salviati could be purchased in New-York, even if such a one existed there, for five times this amount of money; such is the difference in the price of houses in the cities of Florence and New-York. And yet Florence is a dearer place, both as regards real estate and the means of living, than Genoa.

God be praised, who put it into the hearts of His servants to render this important service to the Waldensian brethren, and thus to help them in this most effective way in the great work of evangelizing Italy, which the Savior evidently commits to them as their appropriate and great "mission,"—to employ a word which has become almost "hackneyed." In another article in the present number of the CHRISTIAN WORLD we refer to the great missionary work in which the "*Commission of Evangelization*" of the Synod of the Waldensian Churches is now engaged, and in which they are aided by many foreign friends, and among them by the same gentlemen whom we have named, as contributing so handsomely to the purchase of the Salviati Palace at Florence.

GOOD NEWS FROM RUSSIA.

From Russia we have various news. It is manifest that the Emperor and his government are in deep waters. In addition to the difficulties in Poland, where it is probable, the Russian authorities have not pursued the wisest and most conciliatory course, the government has found the emancipation of the serfs to be no easy affair. The liberation of these people has been under consideration and in process of execution nearly four years. The act is now completed. But the condition imposed upon the liberated peasants of remaining in their former positions for a certain number of years, after their liberation—that is their not being allowed during that period which is however, a short one, to remove whither they please,—gives great disatisfaction to the people. Nor are

the Proprietors satisfied, far from it. In fact, the nobles were generally opposed to the measure in all its details. This was very much the case in some parts of the Empire, particularly in the central and eastern governments or provinces. At Moscow, the old capital, there have been repeated manifestations of displeasure. Recently the entire audience in one of the theatres retired, when the Emperor and his staff entered! Such at all events, is the report of newspapers. There must have been no ordinary degree of dissatisfaction to cause the people to take such a step.

But if there be bad news from Russia there is also good news—news which will fill the hearts of Christians in all lands with delight. We call the attention of our readers to it with the more pleasure, because this Society has taken much interest in the work of Christ in that great Empire, which has within the last hundred and fifty years, and especially since the commencement of the present century, assumed so important a position, and gained so great an influence, among the nations of Europe. During the existence of the French Association and the Foreign Evangelical Society which preceded THE CHRISTIAN UNION, the present Corresponding Secretary visited Russia three times, not only for the promotion of the Temperance cause, but also for the tract cause. And at his instance the Society which he represented, repeatedly made grants to aid the work in Russia, and also in Poland. Even as late as 1857, he made a fourth visit, partly to fulfill a mission for the American Bible Society. It was to bring the subject of publishing the Sacred Scriptures in the Modern Russ, the vernacular language of fifty of the seventy millions of the Russian Empire. He was led to undertake this mission from the conviction that something ought to be done, to cause the Bible to be put in the possession of the people of that empire that are adherents of the Greek Church, which is the National Church of the Russians.

In the prosecution of this mission he went to St. Petersburg, carrying to the Emperor a letter from his uncle the late King of Prussia, advocating the object of this visit, and laid before his Imperial Majesty, several members of the Imperial family, the Prime minister Prince Gortschakoff, and some of the members of the Holy Synod, the subject as fully as he could. A few weeks later, the attention of the Emperor was called to the subject by a Deputation from the Evangelical Alliance at Berlin, when he came to that city on a visit to his uncle.

To what extent these several efforts contributed to accomplish the object had in view we know not; but we hasten to give God the praise, and say that the New Testament has been translated, and large editions of the Gospels and the Acts of the Apostles have been printed, and that the Epistles and the book of Revelation soon will be. A Russian

lady, writing to a friend in England lately, stated that she had seen, with great joy, a venerable old man sitting behind a table covered with the Sacred books, in the most fashionable street in St. Petersburg, and selling the Gospels and religious tracts to the passers-by, and that many stopped to buy. She stated too, what is true, that the Russians have of late years been in the habit of buying the Bible in Germany,—probably in the *French* language, which the higher classes understand so well. But now they may buy the Sacred volume at St. Petersburg, in their own Russian tongue. Surely this is good news! We hope that the day is not far distant when the colporteur may visit all parts of that great Empire, with the Bible and the religious Tract in his knapsack. Even now something can be done; rather let us say, much can be done, and we are sure that many,—we hope all,—of our readers will desire to help forward this good work in every way that may be in their power.

FATHER GAVAZZI IN ENGLAND.

Our old friend, Father Gavazzi, has been in England, trying to interest British Christians in the good cause of Italy's Evangelization. At a *conversazione* or familiar meeting of friends in the drawing-rooms of the Dowáger Countess of Ducie, he spoke of the state of religion in Italy from a three-fold point of view:—1. As affecting and affected by the Government; 2. In relation to the people; and 3. In reference to the work of Evangelization now proceeding. He cherished the most hopeful expectations as to the tendencies and policy of the new Government. Indeed, with Ricasoli he had even greater hopes than with Cavour, because the former was reputed among the Tuscans to be himself a Christian man. He described the extraordinary eagerness to hear the Gospel which prevailed among the people. But though, for the most part, only nominally Romanists, it must not be, therefore, concluded that they would readily embrace the truth, or openly disconnect themselves from the Papacy. He dwelt on the difficulties arising from popular prejudices and antipathies to certain names, such as "Protestant," and illustrated, in his characteristic style, the mode in which these difficulties could alone be met. He next gave details with regard to preaching and Bible circulation in different parts of Italy, and urged in the conclusion, that the most pressing want of the present moment is more evangelizers to enter on the field so "white unto the harvest." To obtain the means of training up such men was one of his principal objects in coming to England, and he earnestly appealed for the aid and co-operation of British Christians. Under the blessing of God they

were about to establish a Church in Italy, which would, he trusted, become truly national—having for its basis Justification by Faith without the deeds of the law. It would recognize the necessity of a regular ministry, with a confession of faith—articles, doctrines, and discipline; and, with a view to uniformity, a liturgy, not, however, compulsory, but voluntary. A liturgy would be required for baptisms, the Lord's Supper, etc. This constitutional organization of their Church was essential, in order to present to the Government some kind of regularity. Nowhere had the Papacy so weak a hold on the affections of the people as in Italy, and if Rome could be gained for the Gospel, it would be more easy to evangelize all Europe from Rome than from any other spot. After appealing to the ladies present to aid his cause, by forming the nucleus of a Central Ladies' Committee, the eloquent Italian brought his address to a close by asking all present to remember his fellow-laborers and himself in prayer. He hoped the time might come when they could say, "Italy is evangelized, and we have ourselves contributed to such a blessed work."

LATE MEETING OF THE WALDENSIAN SYNOD.

The last meeting of the Waldensian Synod, at Le Tour, was one of more than common importance. Besides the members of the Synod, comprizing ordained ministers, whether Pastors, Professors, or Missionaries, and two elders from each of their fifteen churches in the "Vallies," there were present the Rev. Messrs. Stuart and Young from Leghorn, Murdoch from Nice, McDougall from Florence, Viaux of Genoa, and delegates from Christian bodies in the Canton de Vaud, France, and England. Among the persons present was the excellent and now venerable General Beckwick. The services lasted several hours every day, and were extremely interesting. Very full reports were read, relating to the interior condition of the churches, as well as the work of evangelization and colportage in Italy. The receipts of the *Table*, or Committee ad-interim of the Synod, for salaries of Pastors and Professors, Schools, building, Orphan Asylum, Hospital, etc., were 140,335 francs, (nearly $28,000.) and the payments were 134,757 francs (nearly $26,800.) The receipts of the *Commission of Evangelization*, of which Dr. Revel is Chairman, were 83,457 francs ($16,500,) and the payments 79,692 francs, ($15,750.) This comprizes the receipts and expenditures for *colportage*, as well as the employment of missionaries

WALDENSIAN COLONY IN SOUTH AMERICA.

In compliance with the request of a *correspondent* we have to state

that there is a Waldensian Colony of 240 individuals at *Rosario* in the neighborhood of Monte Video, which now has a pastor and a schoolmaster, and we believe a comfortable chapel, through the liberal aid of British Christians of the city of Monte Video. The colony is represented as in a flourishing condition in a material point of view. For a time it was destitute of those means of grace which are so essential to the spiritual prosperity of any community.

SANDWICH ISLANDS.

[We have received another characteristic letter from the Rev. Mr. Coan, which we lay before our readers with great pleasure. Mr. Coan is one of the most useful missionaries in the world; he is also one of the most happy, for he is a man of great faith. He lives by faith. We thank him and his "church" for the donation of $50 which his letter contains. May he live to send us many such annual contributions!]

"Hilo, Hawaii, June 15, 1861.

"My Dear Brother:—It is pleasant to address you once more from this watch-tower in the West.

"We are thankful, also, to be able to send you another mite, as a token of our continuous interest in the object of your Union.

"In making our annual appropriations, this church has authorized me to send you fifty dollars, for which sum please hand your Treasurer the enclosed order on H. Hill, Esq., Boston.

"This trifle does by no means express the fullness of our interest in the Union, or the depth and strength of our desires to aid in its blessed work. It is, rather, a measure of our present ability and an assurance of our sympathy and prayers.

"Separated as we are, personally, from you and from your great fields of conflict, and surrounded and isolated as we are with a vast 'wilderness of waters,' we do, nevertheless, survey your operations with profound interest, and feel the thrill of all the struggles in which you are engaged with the 'Son of Perdition.' The battle of truth with falsehood—of the spiritual with the carnal—of substance against shadow—of power against form—waxes warmer, and the trumpet blast is louder on the great continents, and the action is becoming general all over the earth. The water from Italy, from France, from Spain and Portugal—from all Europe—from Asia, Africa, America—from all the world, roll in upon us from every point, as the waves of the great Pacific roll in upon our shores on every side. In this as in every conflict of truth with delusion, 'the field is the world.'

"With what intense interest we wait the crystalizing process which is to follow the great agitation in Italy. What forms of beauty or of horror, social, civil, and spiritual, are to come forth of that burning crucible? And what of Syria and of the whole Turkish Empire? What is the future history of the 'Man of Sin?' What agency has the Papacy yet to fulfill? What office to execute on the great theater of human affairs?

"Probably the eyes of most of the thoughtful and pious on earth gaze with greater wonder and more inquiring interest to the movements of the Papal power, than

to any and all other forms of polity or combinations of men on earth. And suppose the *temporal power* of the Pope be taken from him—suppose he be driven out of Rome. What then? Will the Papacy die? Will it be weakened? Shall we be able to number its days? When will its dark and bloody reign cease, and how?

"On all these and other points there are diverse theories and conflicting opinions. To me one event is certain—the Papal empire will fall—that organization will crumble—that intolerant and superstitious power will cease—that heathenish form of godlessness will disappear from the world's arena. The Lord shall consume it with the breath of his mouth, and destroy it with the brightness of his coming. The earth cannot always be cursed with doctrines and agencies which strangle reason, smother thought, congeal the heart, and clog all the wheels of spiritual progress. Probably no religious system on earth now presents such stubborn obstacles to the progress of a pure Christianity as the Papacy. Everywhere it presents a towering moral front, frowning defiance on truth, and forbidding moral advancement.

"It flatters, it threatens—it bribes, it cajoles, it plots, it intrigues, it paints, it fascinates, it lures, it blinds, and snares. It is now the most formidable foe we have to encounter in Hawaii. In its subtle machinations, its artful sophistries, its lying legends, its arrogant dogmas, its proud pretensions, its bold intimidations, and its labyrinthian windings, it meets us everywhere and strives to circumvent all our plans for the intellectual culture, and the moral and spiritual elevation of this people. It sympathizes with the disaffected, encourages the forsaking of our schools, flatters the proud, caresses the vile who are cast out of our churches, offers premiums to spiritual perjury, promises sanctuary to liars, drunkards, infidels, and apostates; and addresses its motives to the prejudices, the pride, the indolence, the coveteousness, the appetites, and malignant passions of men. It has ever waged a determined war upon our schools, and it lurks as a subtle spy around all our institutions and along the whole line of our labors. But I need not speak of the character of this system. With ever varying colors, and external phases as changeable as the forms of the Kaleidoscope, it remains at heart, and in fact always and everywhere the same—a foe to truth, and a clog on human progress.

"Never have the Papists made more earnest demonstrations at these Islands than during the past year. Their zeal has been burning, their pretensions lofty and exclusive, their assurance dogmatic, their language insulting, arrogant and abusive, and their labors untiring. They plan and labor as if they believe that there is no labor or device in the grave. O, that their zeal and patience were enlisted in the cause of a pure and Bible Christianity.

"They are now building a new church edifice, with two steeples, at Hilo, and they make this the occasion of unwonted zeal and extraordinary efforts in proselyting. For awhile they seemed to make an impression upon an unstable and vicious class of natives; but this appears now to be checked, and the tide sets against them. Numbers have left them of late and they appear to be making no progress. Still they hold on with the strength of delusion and desperation.

"Interesting revivals of religion are now in progress at many stations on these Islands. Hundreds, perhaps thousands, are hopefully converted, and a great check is given to profligacy and all evil. Of course, this is a fire which consumes Papal errors, and efforts are made to entrench themselves against its influences. It is '*the breath*' which consumes—'*the brightness*' which destroys them. We have tokens of Divine favor in this church. 'A spirit of grace and supplication' rests on many, and some of the most obstinate and hopeless cases of depravity among us are yielding to the 'fire and the havoc' of the Lord.

"Nothing but 'the grace which brings salvation' can keep this people from

delusion and from sinking under the baser passions and appetites of their natures. But the Lord helps all who serve him in humility, who believe on Christ, who exercise true penitence, and who love with pure hearts fervently. The brethren and sisters of Hilo will be most happy to hear from you at your earliest convenience.

"Praying the Lord to crown the Union with his choicest blessings, I remain, dear brethren, yours in the Gospel,

"TITUS COAN."

THE WORK IN OUR OWN COUNTRY.

From the several missionaries in the Home Field, whom the Society employs, we receive from month to month very encouraging reports; and yet they are for the most part either such as contain no very extraordinary incidents, or such as it would be quite indiscreet to publish.

Our French missionary in Chicago terminated his connection with us on the 1st of July, to enter the service of the Board of Domestic Missions of the O. S. Presbyterian Church. This arrangement was mutually agreeable to all concerned. That Board having undertaken the task of aiding the other churches of a Presbyterian form among the Canadian French in the vicinity of that city, (St. Anne, Kankakee, etc.) it was on many accounts proper that it should take the church at Chicago to which our missionary (the Rev. J. B. C. Beaubien) has ministered for a year and more. In his last report, Mr. B. informs us that during the month preceding he had preached ten times in the chapel, and made many visits from house to house. There is evidently an important field for usefulness among the many Canadian French in Chicago, although it will require hard labor and much of it.

A pious and intelligent lady, who labors as a Bible-reader and visitor from house to house in one of the largest cities of the West, is engaged in a good work. Week in and week out, from day to day, she seeks the abodes of the poor Romanists, whether of the English-speaking or French-speaking races, and imparts the Gospel in the most simple and affectionate manner. Often, too, she is the medium through which their temporal wants are relieved. Thus far this interesting experiment upon which we entered with considerable anxiety, has worked well. O, why should not many of the churches in our great cities have at least one male and one female missionary, to labor in their respective precincts, in order that the outcasts may be visited and gathered in? The day must and will come when Christianity will be far more aggressive among us than it now is, and when the whole "company of believers" will, as did those of Jerusalem in the earliest days of the Gospel, go forth and tell the "Good News" to all around them. Then indeed will Religion make progress.

It is proposed to employ another female missionary, in another of the great cities in the West.

Our Italian missionary in New-York now has a Sabbath School of from 30 to 50 Italian children and youth, and almost as large a one, at night, during the week. He finds that not only individuals, but also *families*, are constantly coming from Italy. We lately received a good quantity of excellent religious tracts and books in the Italian language, from the Rev. Dr. Revel, which our missionary is selling to his countrymen as he has opportunity. In the month of July he distributed three Bibles, six New Testaments, and three hundred religious tracts.

A pastor in one of the Atlantic States, writes thus in relation to one of our Missionaries that has been laboring in his vicinity during the last six months.

"August 6th, 1861.

"You have been kept pretty well informed of the progress of our joint mission in this place, and of the plan on which it is conducted. Brother G. and I are more and more convinced of the wisdom of the plan, namely: To gather the Germans into American Churches. *They* like it better, when once it is accomplished, though it is hard for the elderly among them who cannot understand English. But I am already able to make myself intelligible to them in some degree, and trust soon to be able to converse with them in their own tongue.

"I have usually accompanied Brother G. in his visiting labors, and cannot but admire the steady perseverance and pleasing dignity of manner with which he pushes even the most unwilling forward, until they are compelled to talk of sin and salvation. His training at the confessional has admirably fitted him to sound the heart. He preaches to about 100 persons, in German, each Sabbath,—conducts a German prayer-meeting on Thursday evening,—occasionally preaches for me in English also, and is just undertaking the direction of one of my prayer-meetings in a somewhat Germanized neighborhood. You will perceive that he is 'In labors abundant.'

"Last Sabbath was our regular communion service, and we were privileged to receive to fellowship *nine* more Germans, making *twenty-four* in all since we commenced these labors. And much still remains to be done. These people have been, many of them, as sheep without a shepherd; and now members of families are to be gradually reclaimed from wandering away on the Sabbath day,—brought to the Church and to Christ. Besides there are three or four families of German Catholics, which we have not yet been able to visit at all.

"And those whom we have received are, many of them, comparatively ignorant, and still infected with the *notions* and habits of a formal Lutheranism under which they grew up.

"This may seem to you as rather *pastoral*,—than *Missionary* work; but

you must know that every missionary *must* be also a pastor. Three or six months additional labor here will not exhaust the field. How often have I had cause to thank God for the apparrently adverse occurence by which this work was begun! Can you not come out and see the progress of your work?

"Gratefully yours, in the Master's service,

"PASTOR,———"

Postscriptum.—Some months ago we received a donation of $5 from a lady in Virginia, and an interesting account of an "Industrial School" which she and other friends had founded in a city in that State, but which we were not allowed to name. The signature which the lady attached to her communication was "Seed Corn." Could the writer of "Seed Corn" see a letter which we have received from a lady in Ohio, (we believe it was,) containing a handsome donation for the Society, it would do her heart good.

MISSIONARY INTELLIGENCE.

The Missionary Intelligence for the present month far exceeds the restricted limits which we are compelled to assign to the subject in the pages of the CHRISTIAN WORLD. We shall do the best we can in the case.

THE SANDWICH ISLANDS.

The report of the Rev. Mr. Alexander of Wailuku, of the revival in the church in that island to which he ministers, during the last year is full of interest. It seems to have been a very genuine work. The lukewarm and backsliders were recovered, and many souls were converted. That church raised last year for religious and benevolent objects (including $500 for the pastor's salary) the sum of $1.366, which was a great deal for a poor congregation, Mr. Coan gives an interesting sketch of the good work in its various ramifications of schools, charities, etc., in his great parish in Hilo. It is a remarkable fact that more than 600 newspapers are taken by his people! "Not a few" he says, "of our people are well posted in all the great events of the age." Death has been very busy in Mr. Coan's great parish—234 members of his Church having died last year, and in all, from the first, 6,149 professed followers of Christ have been called from the scenes of their earthly conflicts. Mr. Bond represents that the revival in Kohula (Hawaii) has been less extensive than he had hoped; only 35 having been received into the Church on "profession." The collections (including pastor's salary of $467 30) amounted to the sum of $1,578 27; which was far better than did very many churches in our own highly favored country.

MISSIONS AMONG THE INDIANS.

The most important missions among the Aborigines in our country seem to fall now to the care of the Presbyterians, Baptists, Methodists, and

Cumberland Presbyterians in the Southern States, and for the most part in the eleven "seceded States." It is well it is so, otherwise the missionaries must suffer greatly for want of support and the missions be almost broken up. Even as it is, great disasters, we apprehend, will result from the war that is now raging between the North and the South. Great efforts have been made, and with too much success, we fear, by the "Confederates" to enlist the Choctaws, Chickasaws, Seminoles, Creeks, and other tribes in the Indian Territory on their side in this unnatural struggle. The celebrated John Ross, an intelligent, wealthy, and powerful chief among the Cherokees, has, we believe, been able to keep back that tribe, or the larger part, from taking a step which can in no case do the Indian tribes any good, and possibly may do them great damage in every point of view.

TURKEY.

It is really very cheering to read the full notices of the progress of the missionary work in Turkey—both Central Turkey and Western Turkey, given in the *Missionary Herald* for August. In the former, the evidences are manifold, as exhibited in the communications of the Rev. Mr. Goss and the Rev. Dr. Dwight, who have been making extensive tours in that part of the empire. Light is spreading, foundations are becoming laid chapels and schools are being opened, strong churches, as at Aintab and Marash, are formed, and Gospel influences are radiating from many a centre, great or small. Blessed be God for this. In the latter, (Western Turkey,) comprising all the western part of Asia minor, the Truth is gaining a foothold at many points. Nor is evidence wanting to show that Angora, Sivri Hissar, Eski Shehr, Kutaiya, and other places will soon be ready to receive the Gospel. In European Turkey, comprised of course in what the missionaries call "Western Turkey," there is evidently a preparation going forward for a vast expansion of the Gospel. This may be unhesitatingly asserted respecting the Bulgarians whether living south or north of the Balkan mountains. Many of them are *tired* of being under the intolerant domination of the Greek Patriarch of Constantinople and desire an independent *Status* for their church, and a Patriarch of their own. We are happy to see that the efforts of the Jesuits to take advantage of the quarrel between the Bulgarians and their once Spiritual Head, in order to lead them into the fold of the Sovereign Pontiff whose home is in the Vatican at present, have met with but little success.

SYRIA.

Missionaries in Syria have made, by the pen of the Rev. Henry Harris Jessup, a soul-stirring appeal to the "Churches in America" in relation to the opening for the spread of the Truth in that country for which all our sympathies were so much excited last year. We give an extract from a letter of Mr. Jessup that accompanied the "Appeal" and was addressed to the Secretary of the Board: "You may be assured that we are more than willing to bear our part of the self-sacrifice and suffering which the present state of our beloved country may require. It is a *very* great trial to be obliged to neglect such whitening harvest-fields as are now opening around us. Zaleh is open to direct missionary labor, and several villages in Lebanon are on

the verge of declaring themselves openly Protestant. Could we open Abeih Seminary, a choice class of young men could be gathered. The political prospects are more pacific. The French army has gone without involving any new outbreak, and we anticipate a peaceful summer. How much might we now do had we the means!"

MISSION AMONG THE NESTORIANS.

A wonderful spirit of missionary zeal and liberality has manifested itself among the Nestorian converts at Geog Papa, Ooroomiah, and other places. The sum of $500 was raised among these poor people, among whom a man worth $500 is considered a rich man. It was a very liberal contribution, far exceeding, in proportion to their ability, anything seen among us. One of the incidental good results which the Savior is about to bring out of the dreadful state of things that now exists among us, will be the *compulsion*, if we may so speak, which will be brought upon the new churches springing up on missionary ground, to give more liberally of their substance, whether rich or poor, to uphold and extend the means of grace among and around themselves. It will in the end prove a blessed *necessity* this, and happy will be its influence and its fruits.

INDIA.

The missionaries of the various Societies and Boards, — English, American, German—and of all evangelical Protestant Churches—Episcopalian, Presbyterian, Wesleyan and Methodist, Lutheran, Baptist (Regular, Freewill, and Seventh Day) are prosecuting their work in various ways, and all are meeting with encouragement. Every month brings us interesting intelligence, and sometimes accounts of important movements, affecting almost entire villages; but generally the work advances gradually but surely. At Lodiana, Mr. Rudolph reports "several inquirers," and among them "some of the thirty-eight members of a School for orphan girls." Dr. Butler, of the Methodist mission, which commenced at Bareilly and now extends into the Kingdom of Oude, reports many encouraging facts, one of which is the erection of a goodly number of chapels, chiefly through the aid of Europeans—English military officers and civilians—in which the natives may hear the Gospel. Few missions in India have been more successful in so short a period—only four or five years. The labors of the American Baptist missionaries among the Burmans and the Karens on the eastern side of India, in the part of the country which Lord Amherst "annexed" from the old Burman Kingdom, still continue to be attended with success. There is good hopes also that the Gospel will spread among the Shans.

The cause of Christianity in India has met, humanly speaking, with a great loss in the death of the Rev. Gophi Nath Nundi, an excellent native servant of the Lord, who was one of a little group of talented young men who were brought to the knowledge of Christ in the Rev. Dr. Duff's School for natives at Calcutta, and was baptized by that distinguished minister and missionary in 1832. For several years, Gophi Nath Nundi was an assistant of the American Presbyterian missionaries in their stations in the Upper Valley of the Ganges, of which Allahabad, Futtegore, Agra,

are among the more important. Dr. Duff thus speaks of him and of his death: "But he has gone to his rest; aye, and to his glorious reward! His works do follow him. There are spiritual children in northern India, not a few, to mourn over his loss—a loss to them altogether irreparable. It is not quite four years since himself and his dear partner were caught by the mutineers—examined—and condemned to die by the Moulvie, who, at Allahabad, was for a few days sole despot. Nobly and martyr-like did he and his spouse submit to their doom, rather than deny the Lord that bought them. And from a cruel and ignominious death they were rescued only by the sudden and unexpected arrival of the heroic General Neil. But he has now had a peaceful end, and an honored grave. There may his ashes softly repose till the resurrection of the just!"

The revivals of religion in the Tinnevelly District added to the Church of England's mission more than 1,100 "baptized adherents" in six months, increasing the whole number of such to 28,000. The London Missionary Society reports the ordination of three native preachers at Culcutta.

There are, it is estimated, in India 1,170 missionaries, native preachers and catechists; 75,000 scholars are taught in Mission-Schools, including 15,000 Hindoo girls; and 125,000 converts.

CHINA.

The missionaries in China are moving on steadily, but report nothing of an extraordinary nature for the last month.

MISSIONS IN AFRICA.

The Gospel is beginning to invade Africa from all quarters. There are excellent English missionaries, of several societies, laboring in the British Colony of the Cape of Good Hope and to some extent outside of it; American, French, and English missionaries are laboring on the South-eastern coast; there are German missionaries in Abyssinia, and a "Presbytery" of missionaries (of the United Presbyterian Church of the United States) in Egypt; in Algeria there are some French Protestant missionaries, and a missionary to the Jews in the Barbary States (Tripoli and Tunis) eastward of Algeria. Whilst on the West Coast, there are several comparatively bright spots,—made such by the light of the Gospel—of which Sierra Leone and Liberia are the most prominent. Corisco is also an interesting point. There are several missionary stations on the Gold Coast, between Corisco and Cape Palmas. In the Yoruba country the English Church Missionary Society has for years been laboring and not in vain. The good Mr. Bernasko, a missionary at Whydah, in the dominions of Badahung, the very bad King of Dahomi is in the greatest danger, as well as his wife and children,—not knowing what moment that bloody monster may destroy him.

JAMAICA.

The reports of the Wesleyan and other missionaries in Jamaica show that the Revival there has done great good, although it has not been free from some extravagances.

ST. DOMINGO.

A Weslyan Missionary at Puerto-Plata (the Rev. James H. Darrell,) reports that a very extensive work of grace has been going forward for some months in that place.

NEW HEBRIDES.

The Synod of the Presbyterian Church of the Lower Provinces of British North America, has missionaries in the Islands of Erromanga, Tana, and Aneiteum, in the South Seas. The work meets with many obstacles in the second named island. But in Aneiteum, the success has been wonderful: two churches, each having a goodly staff of officers; one of which, (that of Mr. Geddie,) has 194 members, and the other (that of Mr. Inglis) has 131. These two congregations gave last year no less than £150, (or $750 worth of Arrow-root for the cause of missions.

PANAMA.

Our readers will find some interesting facts stated on another page, respecting the Panama mission. May the good seed which is asowing there produce in due time an abundant harvest.

MISSIONS AMONG OUR INDIANS.

Since writing the paragraph about the missions among our Indians which our readers will find on a preceding page, our hearts have deeply pained to learn that bands of bad men, Indians and worse whites, have compelled nearly all the missionaries to quit the Choctaw nation. There is a goodly number of pious Indians in several of the tribes. May God enable them to stand up firmly for Jesus in this dreadful time.

NEWS OF THE CHURCHES.

It was our purpose to commence the giving of brief notices of the Religious Societies of the World in THE CHRISTIAN WORLD for the month of August, but we were compelled to postpone the attempt. We shall make a beginning in our present number, but shall speak only of Societies in England.

British and Foreign Bible Society. This Society, which has existed 57 years, issued last year from its depots at home and abroad, 1,787,398 copies of the Sacred Scriptures, in whole or in part. The total issues of the Society amounted last May to 39,315,226 copies. The receipts last year were £167,941 14s. 7d; the expenditures, £165,462 12s. 2d.*

Church Missionary Society.—This Society has existed 62 years. Its receipts last year were £129,182 5s. 4d; its expenditures, £145,822 16s. 8d. Number of its ordained missionaries, 258, its native assistants, (teachers, catechists, etc.,) 2,034; and communicants in its mission churches 20,417.

Wesleyan Missionary Society.—The receipts last year were £140,673 9s. 9d. The Society has in various parts of the world 540 principal stations or circuits, 4,163 chapels and other places of preaching, 815 ministers and assistant missionaries, 1,244 other paid agents, (catechists, teachers etc.,) unpaid agents, (Sabbath School teachers) 14,085, members of churches 135,148, probationers 18,257, youth in the Sabbath and week Schools

*We prefer to give the receipts of the English Societies in the currency of that country. Our readers will get near the exact truth by multiplying the number of pounds sterling by 5, which will convert the amount into American dollars.

128,334, printing establishments 8. This is a good array.

London Missionary Society.—The total income of this Society last year was £85,363, 7s. 3d. The expenditures £81 19s. 6d. This Society has 153 European missionaries, of whom 27 are connected with the several missions in the South Pacific, 19 in West Indies, 37 in South Africa, 18 in China, and 52 in India. Besides these, it has a large staff of European and native assistants.

Baptist Missionary Society.—The entire income of the Society last year was £30,468, 15s. 4d., and its expenditures £29,684, 8s. 11d. This Society has missionaries in the Bahama Islands, Hayti, Jamaica, Continental India, Ceylon, China, on the West Coast of Africa, and other countries. It is one of the oldest of all the Protestant Societies, and one of the most useful.

Colonial and Continental Church Society.—The income of this Society last year was £30,036, 10s. 3d. Its missionary staff was 92 clergymen, 104 catechists and Schoolmasters, and 58 Female teachers ; in all 254.

Church Pastoral Aid Society.—The receipts of this Society last year were £41,220, 4s. 8d. This Society aided last year 400 clergymen and 156 lay-agents.

London Society for the Jews.—The income of the Society last year was $35,460 11s. 2d. The expeneiture £35,155, 12s. 1d. This Society's operations are in London, Bristol, Hull, Manchester at home, and in Holland, Germany, France, Italy, Poland, Turkey, Palestine, Egypt, Algiers, abroad. There is a growing spirit of inquiry among the Jews in many countries.

Irish Church Missions.—The total receipts last year were £26,196, 17s. 6d. ; the expenditure £27,357, 0s. 5d. Its laborers in Ireland—ordained ministers 30, lay-agents, readers, 160, Schoolmasters 59, School mistresses 72, Irish and English teachers 237, agents employed by local committees 13 :—total, 571.

Turkish Mission Aid Society.—Available receipts last year £3,681, 19s. 4d. ; expenditure £3,466, 19s. 3d., of which £2,219, 8s. 6d. were grants to mission fields.

Home Missionary Society.—This Society belongs to the Congregational Independents and has existed 42 years. Receipts last year £6,428, 11s., and the expenditure £5,394, 14s. 11d. The fund for Lay-Evangelists £1,500. The Society had last year 96 missionaries and 198 lay-preachers, who preach in 103 principal stations, and 330 towns, villages, and hamlets.

Foreign Aid Society.—Available receipts £3,004, 18s. 4d. The Society renders aid to the work in foreign lands, chiefly in France, and Belgium.

Protestant Reformation Society.—Income from all sources was £4,330, 15s. This Society is the chief antagonist of Rome and her missionaries in England.

Sunday School Union.—Income from sales of publications last year was £17,130, 12s.

The Baptist Home Missionary Society.—The income for the last year was £3,348, 19s.; the expenditure £3,294, 15s. 1d. The Society has now 91 stations and 3,945 members in the Mission Churches, 101 Sunday Schools, 1,018 teachers, 7,000 scholars, and weekly hearers 17,000.

The Baptist Irish Society.—Income last year £2,224 ; the expenditure £2,166. The labors of the Society in Ireland are represented as successful.

The Baptist Mission to China.—This Society has existed only a year. Receipts £2,000,—has sent two missionaries to the "Celestial Empire."

Sailor's Home and Asylum.—Receipts £9,686, 17s. 8d. ; expenditure £9,000, 7s. 3d. As many as 8,617 Seamen were benefitted by this Society last year.

Church Education Society for Ireland. The funds of this Society amounted last year to £45,669, 7s. 10d. The number of schools in connection with this Society is 1,559, the scholars 73,497. This Society is doing a great and good work in Ireland.

The Operative Jewish Converts Society.—Receipts £620, 18s. 5d. ; avails of the labor of the converts £4,059, 10s. 10d.

Primitive Methodist Missionary Society.—This Society has 676 itinerant preachers in the "Connexion," many local preachers, 7,803 leaders, 2,267 chapels, 3,268 rented rooms and other places of meeting, 2,037 Sunday Schools, 30,988 teachers, 167,538 Sunday School scholars, and 132,114 members. Receipts we are unable to give.

United Methodist Free Church Missions.—Income last year was £4,282, 16s. 6d. Local and itinerant preachers 2,761, chapels and preaching rooms 1,327, Sunday School scholars 105,805, members of the denomination 54,276.

Additional Curates Society.—Total receipts last year were £27,293, 8s. 4d. This Society aided many worthy curates, mostly in the rural districts of England.

The Hibernian Society.—This Society belongs to the older class of Religious Societies in England, and has been one of the most useful. Last year it sent forth 89,444 copies of the Sacred Scriptures ; making the total issues since the formation of the Society 2,932,589 copies. The receipts for last year we have not seen stated.

Religious Tract Society.—Total receipts last year were £103,127, 16s. 11d. ; the expenditure £102,311, 14s. 5d. The publications that issued from the Society's dêpôts last year were 41,833,921, among which there were 537,729 tracts in foreign languages. The total number of publications issued from this Society and affiliated societies since its institution is estimated at 912 millions !

London City Mission.—Receipts last year were £35,018, 6s. 10d.; number of missionaries employed 389, whose labors in the great Metropolis of Christendom were manifold, and greatly useful.

There are some other Societies in England of which we cannot speak at present.

PROTESTANTISM IN THE SOCIETY ISLANDS.

A most remarkable event has transpired in this group of five Islands whose names are Taiti, (formerly called Otaheite,) Moorea, Telearoa, Mattea, and Matta Pomare. Wahine Ire, a woman about fifty years old, is the sovereign of these islands. In the year 1792, English missionaries of the London Missionary Society, carried the Gospel to the degraded and ignorant people of this group. Great was the success which attended

their efforts. Christianity and a Christian civilization gained a foothold and finally a complete ascendancy. In 1843 a revolution took place, (so it is asserted), and the chiefs invoked the protectorate of France, which Louis Philippe and his goverment were willing enough to grant. Admiral Bruat, a Protestant, was sent out as the first Governor. He desired that French Protestant pastors should be sent to the islands, to counterbalance the English, and to keep in check the Roman Catholic priests whom Rome had sent thither without delay. But nothing was done. The English missionaries with one exception continued at their posts, and Romanism made but little progress. At present there are only six priests of that faith in all the islands. Last Spring the legislative body (for the government of their Islands is *Constitutional*) by a vote of 126 against 18, determined to petition the Emperor of France for at least two French Protestant missionaries. Their petition has been received, and, we trust, will be granted.

THE REVIVAL IN PARIS.

The good work goes forward in Paris. Interesting *Union Meetings* for prayer and exhortation are well attended and greatly blest. Not only are Christians quickened in zeal and efforts to save their fellow men, but some souls are almost daily awakened to inquire: "*What must we do to be saved?*"

RELIGIOUS MEETINGS IN THE OPEN AIR.

These meetings are in full vigor in Edinburgh, London, and many other cities in the British Isles, and are evidently productive of good fruits.

HOLLAND.

A crisis in the religious affairs of Holland is drawing on. The evangelical element is at work, and has been at work for the last twenty-five years, and a fermentation in the churches, especially those of The Reformed Dutch Church, which may still be called The National Church of that country. Great and good must be the result, although it will not be attained but through some confusion and the occurrence, perhaps, of some serious temporary evils.

GERMANY.

Much is doing in Berlin for the resuscitation of living Christianity; the same thing may be asserted of Protestant Germany generally. In Baden a sort of religious revolution has occurred, that has tended to give more influence to the people in the councils of the National Protestant Church, and this will probably promote, in the long run, the interests of evangelical religion. There is a serious attempt making in the Tyrol, and other Germanic parts of the Austrian Empire, to frustrate the liberal measures of the Government in regard to religion in general and Protestantism in particular. The Romish bigots, headed by the Bishop of Brixen, are strenuous for the Concordat and Intolerance.

SCANDINAVIAN CHURCH ASSEMBLY.

The third great meeting of Protestant ministers and laymen from Scandinavian churches of Denmark, Norway, and Sweden, was held at Christiania, in Norway, on the 29th, 30th, 31st of July. We are quite desirous to learn the nature and probable results of this important movement.

A BEAUTIFUL SIGHT.

The Rev. Mr. Panchaud at Brussels, (Belgium,) received, not long since, eight deaf and dumb converts into his church. Their teacher is himself deaf and dumb. He has for years had a little congregation of these unfortunate people. At present they meet in the basement of Mr. P's chapel ; and at the same hour in which the congregrtion above is engaged in *audible* worship, they are engaged in that which is *silent*. It is a curious feature of the worship of these Deaf and Dumb persons that they *gesticulate*, with book before them, the hymns which the people above *sing !*

MISCELLANEOUS.

The General Association of Illinois.—At its late meeting placed The American and Foreign Christian Union in the list of the six Religious Societies which it has adopted, and commended to the churches in its connection, and named the months of *May* and *June* as those in which its claims should be presented to the churches. The Rev. W. Carter, of Pittsfield, (Illinois,) acts as Treasurer and Secretary (voluntary) for that branch of benevolent effort. We make this announcement with great pleasure and sincere thankfulness.

Action of The General Assembly of the United Presbyterian Church at its recent meeting at Monmouth, Illinois :

"On the paper from the Secretary of The American and Foreign Christian Union, the Committee report the following resolutions for the adoption of the Assembly :—

"*Resolved*, 1. That we have heard with pleasure the communication of the Secretary of The American and Foreign Christian Union, and cordially recommend the Society to the liberality of the congregations under our care.

"*Resolved*, 2. That the request for one or two missionaries, for South America or Mexico, from our ministry, be referred to our Board of Foreign Missions, and that the Board be and hereby are, instructed to endeavor to find two ministers suitable for and willing to engage in the work, and that they recommend them to the Society for the field designated.

"*Resolved*, 3. That the Clerk of the Assembly be, and hereby is instructed to forward a copy of these resolutions to the Secretary of The American and Foreign Christian Union."

The fraternity of Jesuits is on the increase according to recent statistics published in Rome. Their number is at present 7,144, being 2,292 greater than in the year 1847. One thousand are engaged in foreign missions, and there are four hundred and forty-four in the United States. The largest number is found in France and Italy. They have been expelled from Piedmont, Lombardy, Modena, the Marches, Umbria, Romagna, and the two Sicilies.

A Pilgrimage to Niagara Falls.—At the request of Bishop Lynch of Toronto, the Pope has published a decree declaring that those who make a pilgrimage to the Church of the Blessed Virgin Mary of Peace, near the Falls of Niagara, and pray "for the concord of Christian princes, the peace and triumph of our Holy Mother the Church, the extirpation of heresies, and the conversion of sinners, may have indulgence of seven years and seven times forty days from canonical or otherwise enjoining penance."

LATEST INTELLIGENCE FROM THE MISSIONS TO PARIS, PANAMA, AND FLORENCE.

Just as we are going to Press, interesting lettars, have been received from Paris, Panama, and Florence :

Dr. McClintock writers that many of the wealthier American residents of Paris have returned, or are preparing to return, to the United States on account of the troubles at home ; but that their places in the chapel are filling up by Americans who have come from other parts of the Continent *to be nearer home*, and by English visitors to the French Capital.

Mr. Monsalvatgé gives further and very interesting details respecting the work at Panama.

Mr. Hall appears to comprehend well the state of things in Florence and Italy. He has commenced engaging, as far as he has the means, laborers for the work. He was about to rent a large and suitable room, well situated to serve as a chapel for American worship, a Sabbath School, prayer-meetings, etc. It will serve also for an Italian service.

The Executive Committee have approved of the Corresponding Secretary's being absent a few weeks, to attend the Conference of the Evangelical Alliance at Geneva, to confer with Committees in Paris, Lyons, Brussels, and elsewhere with which this Society co-operates, and otherwise to do what he can for the promotion of the work. A few friends have proposed to bear the expense. He will return (God willing) in October.

BOOK NOTICES.

Explorations and Adventures in Equatorial Africa. By Paul B. Du Chaillu, New-York ; Harper & Brothers.

This large and hansomely gotten up volume may be placed by the side of those of Livingstone, Barth, and others, as throwing much light on a continent of which the Ancients, and Moderns too, until very recently, knew nothing scarcely but the Coast line. It may be said of this book of Monsieur Du Chaillu, who we believe is an American Creole of French parentage, that it has made more noise in the literary world, especially in England, than any work of travels for a long time. There are many marvellous things related in it, and yet we have reason to suppose that nothing more, if even so much, can justly be charged on the lively author, who is evidently a man of close, as well as quick observation, than that he may possibly have exaggerated a little on some of the more marvellous topics. His descriptions of the *Gorillas* have been received with more incredulity on the part of some people, than any other part of his book; and yet the existence of many other strange or foreign animals, about which there is no doubt at present, was just as much scouted in former times.

M. Du Chaillu has certainly written a most interesting, or rather enchanting book,—one that contains a vast amount of information about a part of Africa respecting which our knowledge was very limited. We are pleased to see that he speaks kindly of the efforts of

the American missionaries, who are laboring to introduce the Gospel among the coast tribes. In this respect he differs widely from some superficial and sneering travellers whose books have been thrown on the public the last few years. We may add that if M. Du Chaillu's book were a pure *fiction* it must be allowed to go far ahead of Robinson Crusoe.

GREAT FACTS: A POPULAR HISTORY AND DESCRIPTION OF THE MOST REMARKABLE INVENTION OF THE PRESENT CENTURY. By Frederick C. Bakewell. New-York; Appleton & Co.

It would be difficult to name a more valuable work, in its line, than this of Mr. Bakewell. It has been well received and justly appreciated, and ought to be in the hands of young men, and of all men in fact who desire to obtain some knowledge of the great inventions of the present age, and of the scientific principles on which they rest.

HOLY LIVING AND DYING. By Jeremy Taylor. The same Publishers have issued a new edition of this immortal work, to commend which, in this day, is as unnecessary as to commend BAXTER'S SAINT'S REST. It is, in fact, one of the great "Religious classics" in the estimation of Evangelical Protestants who speak and read the English language.

RECOLLECTIONS OF A JOURNEY THROUGH TARTARY, THIBET, AND CHINA IN 1845–'6. By M. Huc. The Appletons have also issued a new edition of this very interesting book, every page of which is full of information about countries, nations, and tribes respecting whose geography, religions, manners and customs, the majority of American readers have known almost nothing at lall, save what they have gathered from their school books. Mr. Huc is, or was, (for he is dead, we believe) a simple-hearted honest French Roman Catholic Missionary Priest, of the Congregation of St. Lazarus. With inimitable *naïvete* he relates some things that are indeed marvellous, but the book is in the main quite reliable. It is certainly highly interesting. We wish it had a sufficient number of good illustrations. Books of travels ought to have good maps, for all readers do not possess them; and when they do they are not always at hand.

METHODIST QUARTERLY REVIEW, (For July, 1861.) We are happy to say that this Periodical will sustain the reputation which it has so fairly won. Dr. Whedon proves himself equal to his predecessors in the Editorial Chair, and this is no mean praise. The July number of this Review contains several able articles of the usual length. One of them (the first) is on *The Temporal Government of the Pontifical States*, and contains a large amount of information in the compass of some 18 or 20 pages which it would be difficult to find elsewhere without a great deal of trouble. There is an interesting article (a continuation) on *Atmospheric and Oceanic Currents*. There is a long review of *Sir William Hamilton's Philosophy*, that does credit to the writer whoever he is. There is a curious article on *The Future of a Cotton State Confederacy*. The Review of Mr. Eaton's *Plea for the Preacher's wife*, and the biographical notice of the *Rev. Enoch Mudge*, are interesting and valuable. The article on the *Distinction between Automatic Excellence and Moral Desert* is worth a careful study. Those who in reading a Review are in the habit of commencing with the "short" articles, will find nearly 40 pages in the latter part of this number quite to their mind, for they contain Book-Notices, Summaries of the Reviews, condensed Religious Intelligence, etc., etc.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JULY TO THE 1ST OF AUGUST, 1861.

NEW-HAMPSHIRE.

Keene. Dr. D. Adams,	$10 00
Bedford. Presb. Ch. and Society,	24 00

VERMONT.

E. Hardwick. Rev. J. Terry, Jr., Coll'n. in his Church,	6 00
St. Albans. Mrs. C. L. Janes,	3 00

MASSACHUSETTS.

Whately. Cong. Ch. and Soc'y in part of L. M. for Rev. J. W. Lane.	9 00
" Friends of the Christian Union by the hands of Rev. S. Harding	10 83
Salem. N. C. Robbins, to make himself a L. M.	30 00
Boyleston Center. Rev. D. Wight, Jr.,	5 00
Boston. Old South Cong. Ch. Soc'y. add	10 00
" Essex St. Cong. Ch. & Soc'y add	10 00
Norfolk Co. A friend,	20 00

RHODE ISLAND.

Providence. Beneficent Ch. and Soc'y for Miss'n in Florence, Italy, - - - 184 50

CONNECTICUT.

New London. Bequest of the late Mrs. S. Cleveland, by Wm C. Crump Ex. - 50 00
So. Windsor. Mrs. Clarissa Olcott, - - 3 00
Milford. Ch. and Cong. of Rev. J. Brace, - 30 00
Norwich. Mrs. Thos. Lathrop per L. A. Hyde Esq., - - - - - - 10 00
Cheshire. Wm. Law, Esq., for Italy, - 100 00
Greenwich. H. M. Benedict, - - - 10 00
Watertown. Cong. Ch. per D. Woodward Esq., - - - - - - - 30 00
New London. 2d Cong. Ch. and Soc'y, - 61 18

NEW-YORK.

Port Richmond. R. D. Ch. per S. Squires, Esq, - - - - - - - - 50 00
Clarkstown. D. R. Ch. Rev. T. J. Quick, per M. Blauveit - - - - - 9 71
Leroy. 1st Presb. Ch. by J. H. Stanley, Tr. 19 00
Troy. 1st Presb. Ch. per C. P. Hartt, Tr. - 40 64
Auburn. 1st Presb. Ch. per H. J. Brown Tr. 106 11
Lewiston. Presb. Ch, Rev. J. Cook part L. M., - - - - - - - - 10 00
Seneca. Presb. Church, - - - - 20 00
Brockport. Presb. Church, - - - 24 00
" Baptist Church, - - - 1 60
Ogden. Presb. Church, bal. - - - 2 00
Spencerport. Cong. Church, - - - 11 03
Parma Corners. Bapt. Church, - - - 1 65
Genoa Five Corners. Cong. Church - 3 95
Northville. Presb. Church, - - - - 7 18
Schenectady. Presb. Ch. Rev. J. T. Backus D.D. Pastor - - - - - - 59 75

NEW JERSEY.

Newark. Park Presb. Church, - - - 23 53
Paterson. Mrs. C. B. Atterbury, - - 10 00
Hightstown. Presb. Church, - - - 6 00
Tittusville. Presb. Church, in part - - 5 00

PENNSYLVANIA.

Pittsburg. 4th United Presb. Church, - 5 00
Newtown. David Feaster, - - - 5 00

MARYLAND.

Baltimore. "M" - - - - - - - 10 00

KENTUCKY.

Lexington. A Well Wisher, - - - 1 00
Louisville. Wm. Garvin $10, L. L. Warren $5, Mrs. Speed $1, Mr. Butler $1, Mr. Hubbard 85c., L. Richardson $5, - 22 85

INDIANA.

Mooresville. Jesse Hadley in full of L. M. 1 70
Plainfield. E. Morris - - - - - - 1 00
Bainbridge. A friend $1, Mr. Morrison, 50c. Mr. Fyfe 50c., Mr. Hills $1, Mr. McClarey $1, Mr. McCorkle, $2 - - - - 6 00

OHIO.

New Concord. Rev. H. P. McClurkin - 1 00
Springfield. Seed Corn for Italy, - - 5 00
Columbus. Benj. Talbot for Italy. - - 5 00
Marietta. 1st Cong. Ch.—add, - - - 1 50
Cincinnati L. Fay for L. M. $10, Messrs. Thomas—Shaffer—Hicks—Mrs. Andrews, Kilbreath, Bodley, Rankin and Miss Groesback each $5, - - - 50 00
" Messrs. Sellew, Fisher, Wright, Haughton, Mrs. Bates, Tweed, and McLelland $3 each. - - - - 21 00
" Messrs. Burton, Moyer, Conner, Gordon, Pendleton, Rankin, and Mrs. Fisher, each $2, Mrs. Johnson $2 50 16 50
" Mrs. Dunning, $1 15, Messrs. Searles, Snively, Reed, Dalton Nixon Moore, Cooke, Hale, Kennell, Epply, Ayers, Laws, Sterrell, Wells, Marshall, Diamond, Glenn, Woods, Knowlton, Bennett, Carrighan, Lewis, Webb, Minor, Wilshire, Newton, Brasheas, Mendelhall, Dalton, Whetstone, $1 each, - - - - - - - - 31 15
" Messrs. Peebles, Stacy, Dair, Morehouse, Horne, Moore, Dorr, Frazier, Proctor, Thomas, Evans, Richardson, Bailey, Trever, Lang, Stewart, Radish, Bradford, Harris, Banister, Mitchell, Coleman, Gallagher, Brown, Johnston, Judkins, Powell, Walker, Scott, Davis Crawford, Davis Fox, Porter, Holden, and Heron, $1 each, - - - - 36 00
" Mrs. Tucker, Justus, Mitchell, Foulds, Hall, Daer, Templeton, Ross, Dickson, Taylor, Baily, Stetinius, Perin, Emory, Goodhue, Duncan, Redhead, Thompson, Mann, Hopkins, Bigler, Hill, Lusty, Pulte, Dare, Avery, Yeatman, Mudge, Brown, Oliver, Thomason, Edwards, Avery, Pettebone, Foulds, McLaren, Florer, Morris, Cline, Maddox, Collum, Pogue, Short, Barr, Langstaff, Rowell, Reeder, Weasner, Worthington, Speer, Marshall, Jones, Bishoprick, Wilson, Locke, Marshall, Tweed, Carroll, Upson, Noble, Baker, Talbot, Henning, Carpenter, Tomlinson, Schuan, King, Bice, Clawson, Arthur, Jones, Mitchell, Holman, Butler, Smith, Miller, Wilson, and Aydledott, $1 each, - - - - - - - - 78 00
" Mrs. Clenny, Brotherton, Burnet, Burt, Burnet, Bliss, Gallagher, Heeley, Racine, Witmer, Daniels, Eggleston, Baker, Rice, Jelke, Davis, Blackman, Rae, Hale, Niles, Shirlkeel, Lynd, Hurd, Dole, Baker, Torrence, Morrison, Fosdick, Ehrman, Ford, Fox, Foot, Odeorne, Orr, $1 each, - - 34 00
Eighteen others, 50c. each, - - 9 00
Four others, - - - - - - 88
Cleveland. Mrs. A. Washington, - - 30 00

MICHIGAN.

Monroe. Presb. Ch., - - - - - - 19 50
Grass Lake. Cong. Ch., - - - - - 7 12
Albion. Mrs. Moore, - - - - - - 25

CANADA.

Brantford, C. W. Cong. and Wesleyan Chs. 34 75
Dundas, " Wesleyan Ch., - - - 26 40
Paris, " Presb. and Wesleyan Ch's 24 50
Woodstock, " Free Presb. & Wesleyan Chs. 24 00

CONTENTS.

The Evangelical Alliance: Its Fifth Meeting, 257
The Work in Italy: Letters from Dr. Revel, - 262
Good News from France, - - - - 265
Mission at Panama, - - - - - - 267
Princely and Well-directed Benevolence. - 268
Good News from Russia, - - - - - 269
Father Gavazzi in England, - - - - 271
Late Meeting of the Waldensian Synod, - 272
Sandwich Islands, - - - - - - 273
The Work in our own Country, - - - 275

GENERAL MISSIONARY INTELLIGENCE.

The Sandwich Islands,—Missions among the Indians, - - - - - - - - 277
Turkey,—Syria, - - - - - - - 278
Missions among the Nestorians,—India. - 279
Missions in Africa,—Jamaica, - St. Domingo. 280
New Hebrides,—Panama, - - - 281
Missions among our Indians, - - - - 281

NEWS OF THE CHURCHES.

MISCELLANEOUS.

BOOK NOTICES.

RECEIPTS.

THE

CHRISTIAN WORLD.

VOL. XII. OCTOBER, 1861. No. 10.

THE CHRISTIAN WORLD.

We are sure that the friends and patrons of our Society will pardon us for expressing our earnest desire that they would use a kindly influence in behalf of THE CHRISTIAN WORLD. We are well aware that the times are "hard," but we sincerely hope that all who feel an interest in our Society, and its great work, will not only continue their subscriptions, but endeavor to persuade their neighbors and friends to take it. It costs but a dollar a year with the addition of the postage, which is but a trifle. To hundreds of our friends it is the only medium of communication between them and the Society. An extended circulation of this periodical is almost a *sine qua non* in the conducting of the Society with vigor and success. If all who receive the CHRISTIAN WORLD had the high appreciation of it that is exhibited in the subjoined brief letter, which we have recently received from a lady in the interior of the state of Ohio, it would be a great thing for us.

"To the Editor of *The Christian World:* SIR;—The reading of your Magazine has given me much pleasure, and has enlightened me on the subject of the Christian community, at home and abroad. And as I read of the wants of the churches my desire is to do something, to send if it be only a small sum in aid of this great and good work. Enclosed you will find ten dollars, one half of which I wish to go to promote the good work in Italy as "seed corn," and the other half to pay for THE CHRISTIAN WORLD for five years. I may not live 'till 1865, but it will be a satisfaction to me in my closing hours to know that my mite has been contributed, and perhaps some of my children may be induced to continue the subscription when I am removed from them."

PROGRESS OF THE GOSPEL IN FRANCE.*

France is, in many respects, the most important country on the continent of Europe. Her geographical position, bordering on the Atlantic and the "Middle Sea;" her genial climate; her advantages for

* Much of this article has also appeared in the columns of one of our best religious papers: *The Christian Intelligencer.* It will be none the less valuable to most of our readers for that.

interior trade by reason of her five important rivers, long since connected with each other by means of canals ; the genius and character of her people ; her prestige as the leading nation in the civilization of modern times ; her great renown in military achievements, and her no less renown in the arts of peace ; the extent of her literature and the universality of her language ; her eminence in science—all these advantages combine to place France in the foremost rank of the nations of the world.

The French were, in a sense, the inheritors of the civilization of the Romans to a greater degree than any other of the four Latin nations ; and they soon became the most powerful of them. Although overrun and conquered by the tribes of Germany and Northern Europe, as were Spain and Portugal, and even Italy itself, and subjected to the *fractionizing* policy of these Northern invaders, they soonest commenced the process of *centralization* which in time has made France a consolidated political State, with a population of (now) thirty-seven millions of people, more homogeneous in language, institutions, spirit, manners, than any other people in Europe. The French language is the modern Latin—far more so than the Italian, the Spanish, or the Portuguese. It is the only universal language of social life and of diplomacy in the civilized world. There are ten men among the people of continental Europe, outside of France, who speak and read the French language, for one that speaks and reads English. The same ratio holds good in the Spanish and Portuguese portions of this Western Hemisphere.

These facts are sufficient of themselves to convince any intelligent man of the great importance which must attach to the spread of the Gospel in France. But we must add another : it is that France has for a thousand years been the right arm of the Papacy and of the Roman Catholic Church. Her sovereigns (Pepin and Charlemagne) gave to the bishops of Rome their temporal power, and from that day to this she has ever been the ablest and most devoted champion that Rome has ever had. At the behest of Rome, she took the lead in the Crusades (1096-1186) for the recovery of the Holy Land from the "Infidel Mohammedans." Alas ! she took the lead in those other "crusades," those undertaken for the extirpation of the Albigenses in the southern part of her own territories a little later. Even in our own day, if Rome has at any time needed the aid of a powerful secular arm, France has had to undertake the vile work, and vile enough it has been in some cases. If brandy and Roman Catholic missionaries were to be forced on the half-civilized and helpless people of the Sandwich Islands, a French frigate is sent half-way round the globe to do the deed. If the death of Roman Catholic missionaries in Cochin-China is to be avenged, a French fleet and a French army must be sent on the terrible errand of

building up the kingdom of the "Prince of Peace" by the cannon, the bayonet, and the sword. And if the Pope himself must be defended in his own capital and palace, a French army must be sent to Rome, and kept there for now twelve long years.

It is probable, however, that France will take as active a part in the overthrow of the temporal power of the Pope, as she has done in its erection and sustentation. When the German Cæsars (Henry IV. and his predecessors) failed to restrain the arrogant pretensions of the Bishops of Rome to universal *temporal* as well as *spiritual* authority in the affairs of Christian nations, Philip le Bel of France undertook the task, and executed it effectually. For seventy years the Popes were compelled to reside in Avignon on the Rhone, in order that the successors of Pepin and Charlemagne might supervise their conduct, and curb their aspirations. Even in our own times, two Pontiffs (Pius VI. and Pius VII.) were dragged to France—the former by the "Directory," and the latter by the great Napoleon—and for a time deprived of their temporal dominion. And certainly the omens are not at all "assuring" in regard to the peaceful continuance of the "regal" reign of Pius IX., even over the greatly diminished "patrimony of St. Peter," over which his feeble sceptre is now extended. What France gave, she seems to think, she may take away.

France has done enough and suffered enough on account of Rome. To suppress the Reformation of the sixteenth century and the Protestant religion in her dominions, France has put to cruel death, or driven into scarcely less cruel exile, from first to last, many millions of her best children. Her soil has been steeped in the blood of the Huguenots. By this oppressive course, she gave to England and Holland tens of thousands of brave men, who were to be, in the armies of the Prince of Orange (William III. of England) and Queen Anne, by a just retribution of heaven, her most indomitable enemies, and who contributed greatly to her deep humiliation in the latter years of Louis XIV. Not only so, by almost extirpating Protestantism, she lost the only power which might have saved her from the mad career of atheism and red republicanism in the First Revolution, from which nothing could rescue her but the strong arm of a military despot.

But now we may hope that divine mercy is saying to the avenging angel, "It is enough ; put up thy sword." Better days have begun to dawn on France. The principles of religious liberty have made much progress in that great and beautiful country. The power of Romanism has greatly succumbed beneath the heavy blows which it has received since 1789. The great Napoleon did much for the Protestants, by granting their church a legal existence, and giving it the protection and support of the State. He it was that put the Protestant Church on

its feet. He gave it form, and some degree of action ; but spiritual life was wanting, and no wonder, after a long death-like winter of one hundred and seventeen years (from 1685 to 1802,) in which Protestantism scarcely had an existence, in a land where there were once more than two thousand ministers of the Reformed or Presbyterian Church.

During the Restoration (1814-'30,) Protestantism began to look up. The French Protestant Bible Society was organized in 1819. It was the first in the order of time of all the French religious Societies. The Tract Society of Paris followed, and after this came the Society for Missions in the unevangelized nations. All these societies arose during the period in which Louis XVIII. and Charles X. reigned in France.

Then came the revolution of July, 1830, and the reign of Louis Philippe, of nearly eighteen years (1830-48,) during which the Evangelical Society of France, the French and Foreign Bible Society, and one or two others, came into existence. Since that period, the Sunday-School Society of France has been organized. Several local societies at Lyons, Bordeaux, Toulouse, and Strasburg, have sprung up, as well as several in Geneva (on the edge of France, and though in Switzerland, more a French city than a Swiss one.)

It is delightful to see how the work of the Lord has been reviving in France within the present century, and especially within the last thirty or forty years. The great "Breaker" has gone up before his people, and the "way of the Lord" has been wonderfully prepared in that important country.

THE RELIGIOUS SOCIETIES OF FRANCE.

We now propose to say a few words respecting the religious societies among the Protestants, which are every year advancing in strength and usefulness. Their progress has been a very fair exponent of the progress of evangelical religion in that country, which we have shown to be of comparatively very recent origin.

THE BIBLE SOCIETIES.

The first of all the religious societies among the Protestants of France is the old *Protestant Bible Society*. It was formed in 1819, in the times of what is called the "*Restoration*" (of the Bourbons,) in the reign of Louis XVIII. In those days there was very little religious liberty in France. What little there was, was more in *theory* than in *practice*. A few years before (1816.) there had been some shocking scenes, and considerable loss of life among the Protestants in the south of France, particularly at Nismes. Of course, the Protestants had to *breathe quietly* in 1819, for fear of provoking the opposition of their enemies. Accordingly, when they formed their first Bible Society, they formed it expressly and exclusively for the Protestants of the country.

For years that society pursued its humble labors, giving the Scriptures only to Protestant families and individuals as it had means. It has done much good by giving the Bible to newly-married people, as well as to orphans. It continues its labors still. Last year it circulated 16,800 copies of the Word of God, and its receipts were 45,305 francs, or $9,000. During the forty-two years of its existence, it has done much to supply the Protestants of France, both the French-speaking and the German-speaking portions of the population, with the Bible.

And whilst we are on the subject, we may as well say that the British and Foreign Bible Society established an agency in Paris in 1830, which has done much to circulate the Scriptures in France. Last year it issued from its depository no less than 87,200 copies of the word of God. This is much, but not all. In 1831, the *French and Foreign Bible Society* was formed. And this was the more necessary, because the old Protestant Bible Society (of 1819) was restricted by its rules, as we have just said, to circulation of the Scriptures among the *Protestants*, and the agency of the British and Foreign Bible Society was restricted in its efforts to *France*. A new society was needed to enable French Protestants to meet the entire demands made upon them. And most nobly has the *French and Foreign Bible Society* fulfilled its mission. Last year it put into circulation 91,817 Bibles and Testaments. We are sorry to say, in passing, that it reported a deficit (in other words, a debt,) at its late annual meeting, of 20,000 francs. It will interest our readers to know that the three Bible Societies or agencies, which we have just spoken of, disseminated, in France chiefly, no less than 195,817 copies of the Word of God last year. God be praised for this!

TRACT SOCIETIES.

The Paris *Tract Religious Society* was the *second* in the order of time of all the French religious societies, having been formed about the year 1822 or '23. Last year it circulated 1,105,000 tracts, 200,000 copies of its excellent *Almanac*, nearly 10,000 copies of its monthly journal, *L'Ami de la Jeunesse*. There is a *Book-Publishing Society* at Toulouse, in the south of France, which is carried on mainly by the Messrs. Courtois, three excellent brothers, who are bankers, and their venerable pastor, the Rev. Mr. Chabrand. This society has issued many excellent "works of edification." The Wesleyans have also published several good books, and a small series of religious tracts.

HOME MISSIONARY SOCIETIES.

Of the Home Missionary Societies in France the oldest is the *Evangelical Society of France*, formed in 1833, which last year employed eleven ministers, ten evangelists, and forty-one teachers and colporteurs.

Its receipts were 157,441 francs. This society has never been more blessed in its labors, or had a more open door before it, than at this moment. It was in behalf of this society that Pastor Fisch made his recent visit to us.

The *Central Protestant Society of Evangelization* is another Home Missionary Society. It is sustained by the National Protestant Churches, as the Evangelical Society of France is by the *Free*. It is doing a great and good work. Its receipts last year were 116,849 francs; and its expenditures, 142, 222. It has a preparatory theological school in Paris; sends preachers around to stir up the churches; and it has established thirty-six posts of evangelization in thirty-five departments of France.

There is a society at Lyons, doing a large work in that city and its vicinity, which belongs to the same category. The *Evangelical Society of Geneva* may almost be called a *society of France*, for although its seat is a Swiss city, its missionary work is almost wholly in eastern and southern France.

PROTESTANT SCHOOLS.

One of the most useful Protestant societies in France is that for the *Promotion of Primary Instruction*, especially among the dispersed Protestants of the empire. Its receipts last year were 81,685 francs, which enabled the Committee to aid in the support of two hundred schools. It was while presiding at the late annual meeting of this society, that Mr. Guizot made that *importunate* speech which has so much aroused the Protestants in France.

There is a society in France which, under the humble name of the *Sou Society*, (or Cent Society,) raised last year quite a respectable sum for the aid of the various religious and philanthropic works in which the other societies are engaged. It is a regular *Cent-a-week Society*.

FOREIGN MISSIONS.

The French Protestants have a noble *Society for Missions among the Unevangelized Nations*, which has existed some thirty-five years. It has a goodly number of missionaries in south-eastern Africa, whose labors have been much blest. Its receipts last year were over 166,608 francs; and its expenditures, 167,186.

There is an *Agricultural Colony at St. Foy*, in the south of France, for such Protestant children as have "acted criminally without discernment." It is, in other words, a *Farm-Refuge*. It had 118 lads last year, under excellent influence; and its receipts were 70,569 francs.

The *Protestant Deaconesses' Institution* at Paris is doing much good in many ways. Its receipts last year were 83,694 francs.

To this list of Protestant religious and philanthropic societies, we

may add the *Protestant History Society*, whose object is to gather up and publish authentic notices of events and persons connected with the history of the French Protestants, whether at home or in exile. Its *Bulletins* are full of interesting things, many of which were never before published.

We have given above a very complete though brief sketch of the religious societies of France, all of which have sprung up within a comparatively short period, and are doing great good. Some of these societies have been greatly aided by the churches of our country. The Evangelical Societies have been assisted nearly every year by THE AMERICAN AND FOREIGN CHRISTIAN UNION; and the Bible and Tract Societies have been often aided by American Bible and Tract Societies. The General Assembly's Board has for years given important aid to the Evangelical Society of France.

THE ANTAGONISM IN SCOTLAND.

[We find in a recent number of the *Home and Foreign Record* of the Free Church of Scotland, the following article on the subject of THE PROTESTANT INSTITUTE OF SCOTLAND. Our readers will see much in it to instruct as well as interest them. We would that our churches were as wide awake to the evils and the encroachments of Romanism as are those of the Free Church of the land of Knox and Chalmers!]

"We have the claims of an institution to bring before our readers which has scarce as yet awakened that amount of sympathy, or received that measure of support, which the importance of its object demands. We refer to the Protestant Institute of Scotland. In quarters not a few within our Free Church, and also outside of it, the importance of such an institution has been fully appreciated, and the efforts to equip it have been warmly responded to. It has been acknowledged that it has a sphere peculiarly its own, and that the service it proposes to render is a service which, at this hour, is urgently needed.

"But in other quarters the proposed institute is a matter not quite so plain. Surely, say they, we do not need, at this time of day, to be taught what Popery is. Popery is a system so eminently childish and absurd, that no man in an enlightened age like this can ever be brought to believe it. In a barbarous country, or even on the Continent, its arts may have some chance; they have none among us. It is three hundred years since our country threw off the yoke of Popery, and surely we do not mean to embrace what we have been protesting against for three hundred years? We are not going to exchange Knox for Bellarmine, the New Testament

for canon law, and our Christian liberty for the thraldom of the confessional. Besides, if we wish to study the creed and ecclesiastical order of the Church of Rome, are there not extant innumerable treatises, learned and eloquent, on the Romish controversy, by the help of which we can master the question? Expositions more profound, refutations more triumphant of the dogmas of Rome, than those which the great writers of a former age have left, you do not expect to be able to furnish us with? And, last of all, is it not apparent that the tide is turning against Popery? that the nations are loudly denouncing it as an imposture? that kings are scheming to throw off its yoke? that Providence is fighting against it, and bringing near the hour when it shall fall? and that we have only to stand quietly by and be the witnesses of its overthrow? There is, we frankly acknowledge, a certain amount of truth in all these objections; still they are very far from being conclusive on the question, and they by no means meet our position—that Britain, at this hour, is in very great peril from the Romish Propaganda.

"To these objections—specious enough, and which look all very fair till they are tested—we oppose the undeniable fact that Popery is spreading in Britain. It is not only spreading, it is spreading with a rapidity that is something portentous. To present us with an elaborate argument that Popery is so childish that no educated man can believe it, while at the very time we see hundreds of educated men embracing it, and that in a free country and an enlightened age it cannot succeed, while in this very country and age it is succeeding, looks very like as if the authors of these arguments were insulting our understanding and trifling with their own. In all our great cities, and in many of our villages and rural places, cathedrals and Popish chapels are springing up. To go no further than Edinburgh for an illustration; last summer Popery expended in buildings somewhere about £12,000; and this summer it is enlarging the convent at Morningside, at a cost of about £5,000. Each new chapel is a new centre of power. Its erection is a token of wealth and enterprise existing somewhere, and available by the Popish faction. There may be, at the outset, a congregation of but half-a-dozen, it matters not, it will grow. Then alongside the chapel there rises, in many instances, the convent, the monastery, the orphanage, and the school. Thus the leavening process goes on. Money is found to build them, agents to man them, and energy to work them. Idolatrous symbols get familiar to the community, and a sense of the sin of idolatry, of itself no small safeguard, is worn off the mind. In these schools, now multiplying all over the country, a new generation is rising up, who are being indoctrinated into the creed of Rome in a way their fathers were not, and who will bring to the conflict with Protestantism a skill in wielding their weapons which was unknown to their fathers. What national institution is it into which Popery, in the persons of its priests, has not found access? In our infirmaries we meet the priest; in our prisons we meet the priest; in our army we meet the priest; in our poor-houses we meet the priest;—and he is there, not at the request

of those who put trust in his superstition, he is there as the paid and acknowledged functionary of the nation. And last of all comes the annual grant of the Government to Popery. That grant is now of enormous amount, being not less than from two to three hundred thousand pounds. Here is an endowment equal in money value to the endowment of the Presbyterian Church.

"In the face of these facts, witnessing to the rapid growth of Romanism, and the solid position already attained by it in the country, what is the reply commonly given by way of *dernier ressort*? Popery, it is said, is making no conversions. Conversions! Popery cares not one farthing for conversions. What Popery wishes is money, prestige, and to have her agents at the centres of influence, so as to worm herself into the direction of affairs. She wishes precisely such increase as she is steadily acquiring in Britain. This attained, she will make conversions, when and where and in what numbers it may suit her. That large class of nominal Christians who regard Popery as a form of Christianity only a little inferior to others, may find reason, then, to believe that Popery is, on the whole, superior to others. Have not some hundreds among the clergymen of the Church of England—and they have the reputation of being educated and accomplished men—gone over to Romanism? Scarce a week elapses without new additions to the list of perverts. And let us remember that every such pervert represents dozens, or it may be hundreds, in his flock, already shaken in their beliefs, if not completely perverted.

"From our own observation, we can testify that the Romanising process, under the name of Puseyism, is proceeding apace in the larger towns of England, and is eating like a canker into the religion of the middle classes. Then there is the important consideration of the state of the Church of England: of the changes which a few years must bring in that Church. Were a break-up to happen in that Church, one of the most powerful of the parties springing from that break-up would be the Puseyite. In all probability the Puseyites would coalesce with the Romanists, and bring them such an accession of social prestige and wealth as would constitute at once a numerous and powerful Popish Church in England.

"But it is said, granting that a powerful Romish Church is formed in Britain, that Church would not dare, in a free country like this, to carry out her pretensions, or, if she did, the laws would instantly check her. Alas! this is a feeble defence. It is only in a free country that she now can carry out her pretensions. She can at this hour, do in Britain, what she dare not do in any of the despotic countries of the Continent. A free country is bound to proceed according to written statute and law. This Popery contrives how it may artfully evade. It turns the very forms of liberty against liberty itself; and perverts law so that it shall protect the very thing it was framed to put down. But in a despotic country, the artful evasions of Popery avail it nothing, because such country is not tied by statute, and can meet the evasions of the Church by its own arbitrary decrees.

"We have an illustration in Glasgow, at this hour, of the ease with which our laws may be turned against us, and how little trust is to be put in mere enlightenment and liberality. We see men, admittedly upright and liberal, putting down the open-air preaching of the Gospel, at the instance of Rome, on pleas which they, no doubt, conscientiously believe warrant them to do so, but which the majority of their countrymen as conscientiously believe afford them no warrant. If successful here, the Romanists will push their advantage elsewhere. The concession of to-day will become the ground for a new claim to-morrow. Thus do our liberals gift away liberty, quoting law and precedent all the while. And then, how do we find our statesmen acting? When brought into contact with Popery, they seem like men bereft of reason. Demands which would not for a moment be listened to from any other body, when urged by Papists, are conceded as a matter of course. No; something stronger than mere admiration of liberty is required to unmask the plausibilities and withstand the threats of Rome.

"Meanwhile, the country is apathetic. Popery is dotting the land with her chapels, and convents, and schools: she is drawing annually to a prodigious amount from the national purse; she is multiplying her bishops and priests in all our colonies; she is intriguing in Syria; she is recovering her former lands in China; she is largely drafting recruits from the clergy and aristocracy of England; she is giving us new readings of our laws, which our judges are accepting as true; she is acting as a disturber of the public peace; and in a hundred ways is she wearing down the national liberties, and edging herself forward to domination. And yet the country is apathetic. And why apathetic? Not because it is ignorant of these facts, but because it is ignorant of Popery. And being ignorant of Popery, it neither sees the awful sin of that system, nor believes in the danger with which it threatens us. While that ignorance lasts, we will be apathetic; for no facts, however startling, will rouse us while we fail to see the sin and danger these facts involve. How are we to dispel that ignorance?

"Towards assisting in this object, the Protestant Institute of Scotland has been erected. In that institute it is proposdd to give to give to candidates for the ministry, of all denominations, a systematic training in the dogmas of Popery, as opposed to the doctrines of the Gospel. By the help of men so trained, we trust, in a few years, to revive among our people, not that bitter opposition which springs from ignorance, but that salutary dread and calm resistance which arise from knowledge. This was the safeguard of our fathers; we wish to revive it. We wish especially to revive in the minds of our church-members a sense of the sin of Popery; that it is denounced in the Word of God as idolatry—as *the* anti-Christ, and as the system on whose skirts emphatically is the blood of God's saints. We wish to revive a sense of the sin of giving it active support. And we wish to awaken the Protestants of the country to a sense of the sin of permitting so many of their poor fellow-subjects to remain in the darkness and

oppression of that system ; and to stir them up to concert measures, on a large scale, for their rescue. For these and similar objects has the Protestant Institute been erected.

"Two thousand pounds are still needed to complete the building of the Protestant Institute. This year is to be devoted to a special effort to collect that sum. This done, the institute is equipped, and will be in full working order. With so many seminaries in Britain for the training of Popish priests, is it too much that one institution should exist for diffusing scriptural views on the subject of Popery, and preparing our young men, about to become the guides of public opinion, for resisting its increase? We confidently appeal to all who believe that Popery is error—offensive to God, and destructive to man ; and that the national support it is now receiving is a sin peculiarly heinous in Protestant Britain, and sooner or later, will draw down judgment—to aid us by their liberality."

OUR HOLY FATHER, THE POPE.

[The subjoined paper is a translation of a pointed article *on the Pope*, which has had a great circulation in France. It has also been translated into Italian, and is read with great zest in the country in which the "Holy Father" lives. It is one of the many keen things which the school of writers in Paris to which M. About, M. Cayla, M. La Guerronnière belong, has produced.]

1. It is always the same story ! In the street, the same as at home, in the papers, and in conversations, at the church, and at the shop, we hear of nothing but discussions relating to our Holy Father, the Pope !

All this clamor at length wearies us. What has he done, then, this poor old good man? Some folly, without doubt. Let him consider the matter, it is his affair.

If he has, as they say, failed to fulfill his word to his people ; if he made them beautiful promises, and has never kept any of them ; if he has completely wearied out the patience of his followers, then it seems to me that it is the duty of the people to say to him : "Holy Father, a thousand pardons, if we leave you, for we greatly prefer to have, for a temporal ruler, a worthy honest king, a man that keeps his word."

What is to be done if, as they say, this Holy Father curses modern civilization, and imagines to himself that liberty is made for him alone? One may shrug his shoulders ; it would be the best of replys.

If he assumes obstinacy for dignity, the *non possumus* for greatness of soul, Castelfidardo for a glorious battle-field, the carrying off of the Mortara boy and Bluth for acts of heroic virtue—the infallibility of the Holy Father appears to me, truly, to be a little in the wrong.

If, as they say, the Holy Father is destined to fall, headforemost, from

the height of his temporal power, it will only be on account of the want of his own equilibrium, because he ought to have thought it was not worth the trouble to give a solid base to his existence by meriting the affections of his subjects. Let him reflect on this now!

2. If the Holy Father, following the footsteps of Christ, had shown us by his conduct, that he is the first disciple of a Master full of goodness and love; if instead of reminding us of the "pence of Saint Peter" and the "patrimony of the church," he would speak to us of a heavenly kingdom, of treasures of faith, and of morality; if he occupied himself a little less with flaming canons, and a little more with spiritual arms with which he would teach us to overcome injustice, idleness, and debauchery; if, following the example of the Saviour, he drove out sellers and buyers from the temple, so that the whole edifice should only contain works of purity, charity, and piety; in a word, if he should only give us for our whole law, the Holy Scriptures: oh! then we would receive him with delight, and thousands of voices would cry out: "Welcome to the wished for Pontiff!" "Live for ever, the Holy Father!"

But if he encloses himself in his now posthumous character, if he refuse to take a single step to place himself on a level with the present age, and in harmony with Him who is the Master of all the ages, then we have no choice but to do without him.

Let this alarm no one! His fall cannot injure us, inasmuch as he has not been able to save us.

His name was never found on the lips of Jesus Christ, neither on those of his apostles. The first Christians were able to do without him, and they did not find themselves any the worse for it. In fact, he entered the Church with his tiara emblazoned with jewels, with his cortegé of haughty prelates, offering his foot to be kissed by all those who approached his throne. He came dictating laws to the kings and emperors of the earth, claiming for himself alone universal supremacy! He came with his mouth full of invectives against his enemies, and against those who would not submit to his arbitrary decrees! He came taking away children from their mothers, forbidding the clergy to marry, and scattering abroad disorder in the Church of God! He came crying, "To arms! To Arms!" and truly, have we not again heard the echoes of his warlike cries, "come to my help, Zouaves! to the rescue La Moriciere, Europe charge in my name!" And how can he call himself the representative of a gentle and humble Jesus, of Him whose kingdom was not of this world, and who of all crowns only accepted one of thorns? And how dare he claim the name of Him who came not to be served but to serve, who had not where to lay His head, who for all his followers had only the poor, the impotent, and the sick, who in fine, came only to bless and save us?

How does he compare himself with Him who blessed the little children and gave them back to their mothers; to Him who declared that marriage is honorable for all men, and who also said: "Put thy sword into the scabbard, for all those who draw the sword shall perish by it!" Jesus

Christ also says to His disciples: "Ye know that the princes of the earth and also the governors exercise authority over them, but it shall not be thus with you, be ye not called master, for Christ alone is your master, and ye are all brethren."

Let us then be in no wise anxious about what shall become of the Holy Father! Let us recognize Jesus Christ as our only master. Yes! Jesus Christ who gives to God alone the title of Holy Father, and who said to His disciples: "call no man on earth your father, for one alone is your Father, which is in Heaven."

Yes, Jesus Christ who presents himself to us as Master, as Pontiff, as Intercessor, and as Saviour; Jesus Christ, in a word, He who died, but now liveth for ever, and who has promised one only representative, one only Vicar, until he returns in person, the Holy Spirit whom he gives for a guide and a consoler to all those who put their trust in him.

In conclusion, let us leave to those to whom it belongs the care of regulating the affairs of Rome! Let us not worry ourselves in the least about the Pope! Let us take for our guide the Holy Scriptures, and for our only master, Jesus Christ.

MISSION IN NEW GRANADA.

The Rev. Ramon Monsalvatgé continues to meet with much encouragement in his work in Panama. On the 4th of August, he wrote to say that he had received the box of Bibles and New Testaments which the American Bible Society, at our request, had forwarded to him. Although he only received them on the 30th of July, he had between that day and the 4th of August, distributed 29 Bibles and 44 New Testaments. The people had long expected them, almost with impatience. He had spoken to them on the subject, on his visits from house to house. He had also gone into all the schools and addressed teachers and children on the importance of having the Word of God. Wherever he can sell the books he does so. To soldiers, to prisoners, and to poor people who come regularly to his public services, he gives the New Testament and sometimes the Bible. The Saviour has wonderfully opened the way in Panama, among a most hetereogeneous and degraded population. Mr. Monsalvatgé speaks of having baptized a child, and attended another funeral. On both occasions, he availed himself of the opportunity to declare "the whole counsel of God" to the crowd of people which curiosity had contributed to call together.

It is probable that Mr. Monsalvatgé, from motives of economy as well as health, will make Carthagena, (an important city in New Granada, on the Caribbean or Atlantic coast, not very remote from Aspinwall) the home of his family and the scene of his labors during a portion of the year.

AN INTERESTING LETTER FROM DR. McCLINTOCK.

"PARIS, July 17, 1861.

AMERICAN CHAPEL.

"Your readers will not be surprised to learn that the AMERICAN CHAPEL has lost a number of its members in consequence of the civil war at home. Many of its principal pew-holders and supporters have already returned to America, and more are preparing to go. Yet I am thankful to announce, that in spite of this drain, our congregations are diminished in numbers very slightly, if at all. The supply is kept up in part, by American families coming into Paris from other parts of Europe, in order to be nearer home in case of emergency, and partly by English families, a number of which are now among our regular attendants. The Thursday-night prayer-meeting is very well kept up, the average attendance now, being about thirty-five.

"Our plans of enlargement, by the purchase of a lot and the erection of a building for a lecture-room, parsonage, reading-room, &c., are of course suspended so long as the war lasts at home. With the restoration of peace I hope they will be resumed, and prosecuted to speedy completion. This is essential, in my judgment, to the stability and success of the Chapel.

REVIVAL AMONG FRENCH PROTESTANTS.

"The impulse given to religious activity among the Protestants of the Free Churches in Paris, still continues. Numerous meetings for prayer, religious conversation, &c., are held daily in various parts of the city. A new list, just published, contains announcements of *eleven* meetings for females, *seven* for males, *five* for youth, and *eighteen* for persons of all classes and ages. A general reunion is held every Friday night in the spacious mansion of the excellent Madame André Walther, who has thrown her whole heart and all the weight of her family influence into the movement. We anticipate great results, under the blessing of God, from this revival, not only for the city of Paris, but for all France.

FRENCH METHODIST CONFERENCE.

"The Annual Conference of the Wesleyan Methodists in France has just closed its session. I had the pleasure of attending this body and of bearing the salutations of the American Methodists to their French brethren.

"The body includes 27 ministers, 10 colporteurs and teachers, 77 lay preachers, 1,633 communicants, 5 day schools, and 45 Sunday schools. The foundations of a theological seminary have just been laid at Lauranne; four students have been under instruction for the past year, and the number will be increased as rapidly as funds will allow. The last year has been one of marked success among the French Methodists, especially in the South of France, and in Corsica. The ministers are all earnest and devoted men, full of the spirit of self-sacrifice, of which they have great need in their laborious work in a Roman Catholic country. Their stipends are very small, yet a more cheerful and happy body of Christian ministers I have rarely seen, than in their conference.

"The Church is about to be established in Paris on a very strong footing. A large plot of ground has been purchased, in an eligible and central situation, in the new Boulevard Malesherbes, on which are to be erected a church, school, book-store, and parsonage. The whole will cost about $70,000, a large part of which will be furnished from England. The whole will probably be in readiness by this time next year.

THE PAPAL QUESTION.

"The question of the withdrawal of the French troops from Rome, and the final solution of the Papal knot, seem to be postponed for the present, in view of the failing health of the Pope. The rumors as to his condition, vary from day to day; but the general belief, among the best informed circles, is that he has not long to live. The *Monde*, (ultra-montane Romanist journal) had the following remarks a few days since, with regard to it:—

"'The health of Pius IX. is not so bad as the enemies of the Church would fain have it believed; but the persistence of this false intelligence affords a lesson to Roman Catholics. It is certain that our enemies found great hopes on a change in the pontificate; they do not conceal the fact, and at the same time indulge in menaces which give an idea of the liberty that would be left to the election, if God, who watches over his Church, had not a thousand means of frustrating their wicked manœuvres. But all this indicates the necessity, now more urgent than ever, of union among Catholics, and of their complete, humble, and submissive union to the Holy See. The Papacy is the object of attack; this is not the time to discuss, but to fight for it, and the best means of fighting for it is to follow its guidance with humble docility; to adopt, without reserve or restriction, the doctrines of salvation which it has proclaimed with so much courage and perseverance through succeeding ages, and in the midst of the most fearful tempests. To think that all can be saved by giving up a part of the fortress to the enemy, is to labor under a strange illusion. Our epoch demands something very different from fatal concessions; the Church alone holds the doctrine of the salvation of society as well as the salvation of souls. It is necessary loudly to proclaim those doctrines, to maintain them energetically, to show how favorable they are to true liberty, to the true happiness of nations; whilst the contrary doctrines, attractive in appearance, produce only the fruits of death and servitude—in short, it is indispensable to proclaim and defend the whole truth, by exhibiting it as it really is: to conceal the less agreeable features of truth, in the hope of more easily winning over its enemies, is to doubt the truth and God, to desert the field of battle, and pass over to another standard. The Church knows not these fatal compromises; full of indulgence towards persons, she can enter into no compromises when principles are concerned, and it is with this glorious steadfastness, which is regarded as blind obstinacy, that she has passed through eighteen centuries of persecutions and struggles.'

"Thus the Church-party, it seems, has forgotten nothing, and learned nothing. In the mean time, the progress of civilization goes on, in spite of these old world dreamers. The late declaration of Ricasoli, prime minister of the Italian kingdom, that Rome *must* be the capital of Italy, would never have been made, it is thought, had he not previously been aware that Napoleon III. would, in some way, settle the question of the relations of France to the Pope, before long—certainly on the death of Pius IX. The Italian Minister clearly hopes to satisfy the demand of Romanism through-

out the world, by buttressing up the spiritual power of the Pope, after the temporal dominion has been overthrown.

"'We wish' said Ricasoli, 'to go to Rome in accord with France, not destroying but building up, and at the same time opening to the Church a way of reform, by giving her that liberty and independence which will invite her to regeneration—a task to be accomplished by the purity of religious sentiment and simplicity of manners, by that severity of discipline which, in the primitive ages, rendered her glorious and venerated, and by the frank and loyal abandonment of that power which is opposed to the great idea of her institution. The government does not believe this to be an easy path to tread, but draws courage and faith from the very greatness of the work and the strength of public opinion. The Italian Revolution is great because it founds a new era. I hope that the justice of our cause, our prudence, our firmness, our perseverance, and our boldness at the right moment, will enable us to attain our end.'

"The liberal presses of France continue to demand, in the most urgent terms, the withdrawal of the French troops from Rome. The *Opinion Nationale* of Saturday, employs the following vigorous and decided language :—

"'In the name of the great principles of 1789, in the name of justice, and of the sacred right of populations to choose the form of their government, France has permitted Victor Emmanuel to realise the wishes of Italy, and to create national unity. France, England, Switzerland, Portugal, Greece, Turkey, and the Scandinavian States have recognised the new kingdom. We desire to see it consolidated, and to develope itself in order and peace; but, by a strange contradiction, we interdict to it the most essential of all rights, that which Nature has engraved in the heart and conscience of all beings—the guarantee and protection of life—the right of self-preservation and of legitimate defence. We permit its bitterest enemies, those who wish for nothing so much as its ruin and its death, to establish themselves on its frontiers, and in the very center of its provinces, to excite rebellion and foment civil war among its populations, to give it, both in open day and in the dark, repeated blows; and when its elected king endeavors to ward off those attacks, to punish its enemies, and free Italy from them, he is checked, under pretence of religion, in his generous movement; such long-suffering as God himself would not exact from saints in Paradise is imposed on him, the asylum in which are assembled from all parts of Europe the aggressors against him is declared inviolable, and in their favor is resuscitated the right of refuge which the Middle Ages, pious and bigoted, granted to churches and monasteries. A situation so strange cannot be prolonged. It is full of perils, and there would be risk by prolonging it to drive, if not the Italian Government, at least the Italian people, to extreme resolutions of a nature to compromise general peace. That is a truth which is evident to every one. The future of Italy and the triumph of liberal principles should be assured; the Government of Victor Emanuel ought to be allowed to escape from the dead-lock in which it stands: and, for our part, we think that both the dignity and the history of France require us to hasten the desired solution with or without the co-operation of the other Catholic or Legitimist Powers. We, the sons of 1789, cannot, in fact, sacrifice the independence of 25,000,000 of men to the temporal power of the Holy See, and we can do so the less from the fact that the temporal power of the Church has been formally condemned by the Gospel, by the Fathers, and by the Popes of the first centuries.'

"Perhaps no event of the year has produced a greater disturbance in the Papal camp, than the publication of a violent treatise against the temporal power of the Pope, by M. Liverani, Domestic Prelate and Prothonotary of the Holy See. It is entitled *The Papacy, the Empire, and the Kingdom of Italy*, (Florence, 8vo.) and is dedicated, doubtless without permission, to the Count de Montalambert. M. Liverani is a man of excellent character, and of high repute for scholarship, especially for his thorough knowledge of the canon law, and of patristic literature. The Pope, at first, would not believe that Liverani had written the book, and refused to comply with Antonelli's request to dismiss the prelate from his ecclesiastical functions. But M. Liverani soon cleared up all doubt as to his being the author, and last week the Pope gave orders to erase his name from the list of prelates and prothonotaries. You will hear more of this book hereafter.

SPAIN.

"The 'Church' has its troubles also in Spain. The arbitrary severity with which the Spanish Government has treated British Protestants, has at last waked up even Lord John Russell to the propriety of protecting his countrymen and fellow Protestants in that benighted land. The persecutions of native Protestants, meantime, go on with increased vigor. The recent insurrection at Loja is now charged to Protestantism. The *Correspondencia* of Madrid, had an article recently, asserting that Protestants were at the bottom of this rebellion; and the Paris *Journal des Debats* takes its Madrid contemporary to task, in the following terms :—

"'The *Correspondencia* eagerly seizes on this opportunity of justifying the rigorous measures to which several citizens of the South of the peninsula have been subjected during nearly the last twelve months, for having professed tenets contrary to those taught by the Roman Catholic Church. In February last, we ourselves called the attention of the liberal public to the judicial persecution directed against MM. Alhama and Matamoros, charged with the offence of having read the Bible; and we pointed out what shameful laws, and unworthy of a free people, the Spanish Code still contains in religious matters. The situation of those persons has not, that we are aware of, changed. Meetings have been vainly held in their favor in England. And now the *Correspondencia* triumphs and exclaims: 'According to information which has been received, it appears in several cases that the individuals pointed out as democratical conspirators are Protestants. It is for that reason that the Government have constantly prosecuted all those who allowed themselves to be led away by that religious doctrine.' Really? For that reason only, and for no other? The *Correspondencia* candidly declares in that manner that if the Protestants were only Protestants, instead of being disguised conspirators, they would be freely allowed to exercise their form of worship. Why then was M. Alhama, who never ceased to testify his devotedness and submission to Queen Isabella, thrown into prison? Why maintain in the Penal Code, Arts. 128, 129, 130, 136, and 137, which punish with imprisonment, perpetual banishment, or hard labor, the simple fact of professing a religion different from that of the Roman Catholic Church, whether the dissenting party be or be not a democratic conspirator? And when averred conspirators seek to disguise themselves under the name of Protestants, or Protestants (as, we do not deny, might happen) make themselves democratic conspirators, what is the use of prosecuting as Protestants, citizens whom it is so easy to punish as conspirators?'"

PROGRESS OF THE GOSPEL IN SERVIA.

We know of few instances in which the kind Providence of God has more clearly justified the devotion and perseverance of a few humble and lowly servants of His, than in the case of the pious founders of the German Church at Belgrade, in Servia, of whose history we have some account in a recent letter, which its friends have sent forth. It may not be generally known that the attention of colonists from Germany was drawn in that direction as early as 1837, when the present Prince Milosch who, seven years previous, had been solemnly installed in his office by a firman of the Sultan, induced the Intendent of the Mines, Von Herder, to make a geological examination of the country. Through his representations the first Saxon colony arrived at Belgrade in 1839, with high hopes and expectations of finding an easy and quiet livelihood. Liberal gifts of land for cultivation, were made to the new settlers, who found all the necessaries of life abundant and cheap. It was not long, however, before too free indulgence of appetite and neglect of precautions against the climate, so dangerous to foreigners, led to disease, and the death of many. The sufferings of the colonists were subsequently aggravated by the failure of some extensive mining projects, upon whose success they had counted; although the surrounding Servians did all in their power to mitigate their distress.

To the more seriously minded, the spiritual destitution which they experienced, was the most trying feature of their case. The most essential offices of religion were denied them, by reason of their distance from any Protestant church or minister. At length, in 1853, those who had been anxiously looking for some opportunity to introduce their worship, seized the advantage offered them by the temporary presence of the Consul General of Bucharest, to effect a church organization. The Ober-Kirchenrath of Berlin, was induced to send a minister, whose salary was, in a great measure, defrayed by the funds of the Gustavus Adolphus Society, of the Marches (?) and the Servian Government published a law, in which, while important priviliges were reserved to the Eastern Church, the free exercise of their worship was guaranteed to all known Christian denominations. In the spring of 1854, the first regular services of God's worship were held by the pastor, Mr. Graun, and not long afterwards, a school was established with bright prospect of success. A revolution which broke out, and the withdrawal (in 1858) of the aid afforded by the Gustavus Adolphus Society, occasioned, for a time, a sad change in the fortunes of the weak church. The pastor returned to his native land, and it was not until the next year that a successor could be obtained, and means provided for his support. The Rev. Mr. Von Coelln was now sent to minister to the

spiritual wants of the Germans at Belgrade, chiefly through the energetic exertions of a single individual, and he has since labored with marked success. Within the last year, the external affairs of the church have also been signally blessed from on high. On New Year's day, in answer to the congratulations of the Germans, Prince Milosch declared his intention to build them a church. This was only in accordance with his declaration on resuming the government: "All my subjects, even those of other confessions, shall enjoy the same rights and liberties which our fathers purchased with their blood; and thus we will show to the world that we are no longer living in the Middle Ages, as has been asserted by many." On the 26th of April, this tolerant prince presented to the German Church a vacant chapel, with a large piece of ground for the erection of a parsonage. This edifice he still further caused to be repaired at the public expense, and on the seventh Sunday after Trinity, July 22d, (July 10th, old style,) 1861, the church was to be solemnly dedicated to its sacred use.

A single work still remains to be accomplished: the erection of a school-house and parsonage. The school-house has become necessary in consequence of the rapid increase of scholars, and the difficulty of obtaining a suitable place at a moderate rent. It is for this object that the Church are soliciting contributions from Germany and elsewhere, which they announce may be addressed to Rev. Mr. Von Coelln, to the care of the Prussian Consulate at Belgrade, in Servia. The importance of the movement, of which we have given a sketch, appears from the fact, that Belgrade stands at the very door of the East. A Turkish minaret rears its lofty summit in close proximity to the new church.

THE WORK IN OUR OWN COUNTRY.

In our last number we spoke of a faithful and intelligent lady who is actively engaged in our work, in one of the great cities of the West, and remarked, that thus far, the experiment had worked well. That she was able to visit families and do them good, that were inaccessible to gentlemen. This month we give to our readers a letter from her own pen, that she may speak to them in her own language:—

"I have been looking over my daily journal, for the last month, and almost wish it was practicable to send it you, for it would give you a more correct account of the mission work, and the schools, etc., than I can possibly do in the usual way. Considering the state of mind, and the entire stagnation of business, consequent upon the condition of our country, and the present extreme warm weather, our work can be considered prosperous. We are obliged to plan our visits mornings and evenings, and avoid ex-

posure in the middle of the day. We average from ten to fifteen visits per day. During the past month, we have visited the City Hospital three times, House of Refuge once, and the Widow's Home once, and at the two former distributed tracts and papers, which were eagerly accepted. Many Romanists at the hospital, will accept my papers and tracts, when they would refuse them from gentlemen. We have some interesting cases now and then, which, by the blessing of God, may result in true submission to God, through his son Jesus Christ. We feel more encouraged to labor on, leaving the issue with Him, from whom all 'blessings flow,' realizing 'that the night of death may soon come,' when labor with us must cease. Our Industrial Schools are still interesting, but it is too warm to sew much, so we improve the time in their catechism, scripture lessons, and reading, or telling useful stories.

"One little girl from the Mound School, was gathering wood from the levee, and fell in the river, and no help being near, she was drowned. Her mother came to tell us, and while the school were singing, the tears coursed down her cheeks, for (as she said,) 'Mary sung them at home.' Who knows, but those same sweet hymns, went with her spirit in its upward flight. We felt more resolved to be patient under every trial, and diligent in the discharge of our duty, improving every opportunity as if it were the last, trusting that the seed sown may fall on good ground, and if matured by the dews of Divine Grace, in some future day spring up and bear fruit, even an hundred fold. We contemplate another school, in a very desirable place, as soon as the weather will admit of securing ladies for teachers. Our Sunday School at the Boatmen's Church, is very encouraging, and the more so, as the most of them never heard any Protestant instruction; some of them are almost wild, 'regarding neither God or man,' but every low, vulgar, and abusive phrase they are familiar with. Last Sabbath we had thirty-six, some very ragged, and many dirty, but we will soon remedy this. We have so many things to contend with, drunken parents, the most wicked associates, and all their surroundings, but little above the brutes, that our hearts and hands are strengthened greatly, at the least approach to any improvement; judge then of our joy last Sabbath, when almost ready to leave in despair, we succeeded in gaining their attention, by reaching their hearts, and they sat upright with folded arms, and quietly listened to the story of Moses, as affectionately told them by a dear friend, Mrs. P.; and to prove their deep interest, questions were asked them, and they invariably answered correctly, and the pleasure we exhibited in our faces and in our praises, was fairly catching, and we just wished some distant interested friends could have enjoyed it with us. One little pale, ragged, but clean boy came back crying, on being questioned as to the cause: 'A big boy had snatched his paper and run away, and his father wanted it.' We gladly replaced it, with a rising desire in our hearts that the blessing of God would attend. We met with so much stubbornness from the adults, that our only hope is with the soft pliable minds of the little ones, and our hearts yearn over them, and we feel like making a

desperate effort, if needs be, to snatch them from almost inevitable destruction. We have had several cases of sickness, where we were *allowed* to read, sing, and pray, and often leave these humble abodes with feelings of humility and peace. My daily prayer is, that I may be more fitted for this work, and that I may do it with an eye single to His glory. It has been a pleasant, and I trust profitable month to me ; although fatigued and worn down by constant labor, still what is to be done, must be done quickly, as the day is far spent!"

MISSIONARY INTELLIGENCE.

BURMAH.

Allusion was made in the last number of the CHRISTIAN WORLD, to the promising indications of the new missionary work undertaken by the brethren of the American Baptist Union among the Shans. These are a people who have hitherto been wholly overlooked by our missionary societies. For the forty-nine years during which missions have been in operation in the Burman Empire, nothing has been done for their improvement. They inhabit a territory adjoining, and nominally subject to the Government of Burmah. They are supposed to be a branch of the Siamese family. They have a distinct written language, and many peculiar customs, although they profess the Buddhist religion. The attention of our Baptist brethren has been but recently drawn to them ; and a missionary, the Rev. Mr. Bixby and his wife, who arrived at Rangoon in April last, are now among them, having been sent out by the Baptist Union, to labor among this interesting people. It is remarkable that just about the time of their reaching the field, a large emigration of Shans should have taken place, coming down as it were to meet the approaching missionaries. About ten thousand of them, men, women, and children, have taken refuge in British territory, in the neighborhood of Toungoo. They had fled from their homes to avoid the exactions of the Burmese Government, who sent an armed force to compel payment of revenue. They have asked permission of the British authorities to settle there, and it has been readily granted. The Shans are represented as a peaceable, industrious, and intelligent people. They have expressed the desire that Christian teachers should be sent among them. We are greatly encouraged to hope that an important and fruitful work is about to begin among them, not unlike that among the Karens, who have been, to so great a degree, evangelized by the instrumentality of these excellent brethren.

WEST AFRICA.

An important step has been taken in connection with the Corisco Mission, under the care of the Presbyterian Board. Mr. Clemens, writing May 18th, gives an interesting account of a short journey in the interior which he has lately made, in order to station native Christian laborers among their own people. These native brethren were pupils of the mission school on the island of

Corisco. This beginning, in the employment of a native Christian agency, is a most hopeful one, and we trust it will be faithfully followed up. One of the new stations is Mavika, forty-five miles east from Corisco; the other is between eighty and ninety miles, near the base of the great "Sierra del Crystal" chain. At both places, the missionary and his native helpers were received with great heartiness and many promises of protection and docility. Several other young men are ready to go forth upon similar errands. With the blessing of God, it is designed to station one or two of them, very soon, among the Paugwes, beyond the mountains. This is a large tribe, which hitherto has been shut out from the coast by the intermediate tribes.

SOUTH AFRICA.

The Zulu Mission, connected with the American Board, held its annual meeting in May last. The "General Letter" prepared on that occasion, speaks of special indications of the Holy Spirit's presence, which have been observed since the "week of prayer" in January. At Umvoti, more than forty have expressed a desire to become the followers of Jesus, and many of them, it is hoped, have passed from death to life.

INDIA: ASSAM.

A letter from the Rev. C. Hepelmeyer, dated, Tezpore, Assam, April 27th, states that on the 21st inst., he baptized seven persons—two men, two women, and three children—who had traveled, for the purpose of making a public profession of their faith in Christ, a distance of more than a hundred miles on foot, crossing ten rivers, and passing through a dense jungle, infested with tigers and bears, which it took them four days to traverse. They were accompanied by eight others, who were also anxious to present themselves for baptism, but whom the missionary did not regard as thoroughly prepared for such a step. There is much encouragement to hope for an extensive movement among the Kacharees; not only the pupils of the mission schools, but also some of the Pumdits or schoolmasters, evincing a disposition to renounce heathenism.

HINDOOSTAN.

At the Madura Mission, (American Board,) there has been much religious interest among the pupils of the Pasumalie Seminary. On the Sabbath preceding the close of the term, the Lord's Supper was administered. In the evening, one of the smaller boys was brought in by some of the larger ones, trembling violently, and crying as if in great agony. On being asked the cause of his distress, the lad replied: "My sins; oh! my sins are piercing me through; I cannot, cannot bear it!" Shortly after, one of the class-rooms was found filled with students and catechists, all with loud cries and tears confessing their sins and praying for pardon. Several days of intense feeling succeeded; and up to the time when the school broke up for vacation, the interest was unabated, a considerable number rejoicing in hope. The reports received of the conduct of many, since their return home, have been uniformly favorable.

THE SANDWICH ISLANDS.

Some notice of the fruits of the revival which has taken place within

the last year in these islands, was given in our last issue; fuller and later particulars have been furnished since then. "Never, within the past twenty years," write the missionaries of the American Board, in their General Letter, "has there been so much evidence of the Spirit's presence in our churches, as during the year just closed. About fifteen hundred converts have been gathered into the churches, and there are still many candidates who may be received hereafter." A remarkable fact is the liberality displayed in the support of the Gospel, and in sending it to the heathen beyond. All the reported contributions amount to more than twenty thousand dollars, besides much that has been done in a more private and quiet way.

PERSIA.

Among the Nestorians, the extraordinary spirit of benevolence, awakened in view of the financial embarrassments of the parent society, the American Board, continues in several of the congregations. Some account of this movement was given in our September number. Many features of it are deserving of especial notice. It has been from the outset a free-will offering, without solicitation on the part of the missionaries, although the people have contributed out of the depth of their poverty. Their joyfulness in giving is not less surprising than their liberality. Inquiry has been made of several, as to the cause of the movement, and the reply has been: "We know of no other than that we understand the American Board is embarrassed, and we feel it a privilege to contribute to its relief." The last concert at Seir was a memorable day. The village congregation are suffering from poverty, and in debt from last year's famine; yet they contributed about $120. About ninety were present, and *every one gave more or less.* "A new source of delight," said some, "is this of giving, and one we have been strangers to till now!" The whole sum contributed and pledged among these people, up to the latest advices, considerably exceeds one thousand dollars.

TURKEY.

The voice from Western Turkey still is, "Send us help!" There remains yet very much land to be possessed. Whole clusters of towns and villages have scaacely heard the voice of the Gospel preacher, and yet there is a wonderful degree of preparation for the truth. Here, for instance, is a message from Baffra, in the vicinity of Marsovan. "I am beset," writes the only enlightened man in the place, "night and day, by Greeks and Armenians, demanding to know these doctrines. One or two, who have openly espoused the truth, are suffering persecution; others are awakened, now is the time to labor. For the love of Christ, do send somebody to defend and guide us."

The notable scheme of the Pope to bring over the Bulgarian nation to Romanism, has proved a sad failure. The few Bulgarians who were caught in the net at first, have returned to their own (the Greek) Church. A Protestant colporteur has lately visited Salonica and the neighboring towns. He was kindly received, and many questions were put to him as to the Protestant faith, until at Kulkish, a town of some importance, the Greeks becoming

alarmed, stirred up the Turkish governor to interfere. The colporteur left the place for a day, returned to Salonica, procured from the Pasha an order confirming his right to sell his books ; and returning, sold a large quantity on the strength of the commotion made about him. Some thirty heads of families, intelligent Bulgarians, have united in an earnest request that a Protestant preacher might be sent to them.

WORSHIP OF A BRITISH OFFICER.

It has been ascertained that in 1850 a brotherhood of faquirs, or Hindoo monks, at Hurripore, in India, abandoned all their forms of idolatry, and devoted themselves to the worship of the distinguished General Nicholson, who had then left the country for England. When he returned to India in 1856, on his way to Cashmere, Nicholson was greeted by these poor creatures with great rejoicings, and hastened to offer him homage, but when they persisted he ordered some of them to be flogged. This only increased their reverence. They insisted that they had deserved the flogging ; that they had led unholy lives, and naturally incurred the wrath of their god. The result was that they practised increased austerities. When Nicholson fell gloriously before Delhi, and the news reached his devotees, the effect was remarkable. Their leader declared that he could not remain in a world where there was no Nikkul Seyn, as they called him ; and going to his hut, he destroyed himself, cutting his throat from ear to ear. Another followed his example. A third said he would go to Nicholson's God, started off to Peshawen, waited on the missionaries, was received as an inquirer, and in course of time was baptized. He may now be seen engaged as a teacher in the mission school. Another imitated his example, and is now under Christian instruction.

SOCIETY ISLANDS.

The people of the Society Islands having embraced Christianity at the hands of the English missionaries, were compelled some years ago to acquiesce in a French Protectorate ; and every effort has been made by the priests of Rome to draw them into the snare of Popery. But they have to a great degree, withstood these solicitations ; and recently, their queen, Pomare, with their legislative assembly, have forwarded a request to the French Emperor, that he would send out to them two missionaries, expressly stipulating, however, that they shall be *Protestant* missionaries, and declaring that they will not have " any Catholic priests." The whole document has been published in a French paper, and translated in the "Journal of Missions ;" it is well worth a perusal.

JAMAICA.

The great revival of which we have from time to time chronicled the progress, continues to spread in this island. Some of the physical phenomena which have attended this movement hitherto, and have prejudiced some minds in relation to it, are still to be observed ; but in general the missionaries are cheered by the assurance that the work is of God, and will redound to His glory in the salvation of many souls.

NEWS OF THE CHURCHES.

OUR OWN COUNTRY.

A matter of much concern to many loyal and Christian hearts, since the outbreak of the struggle now waging in this land between law and rebellion, has been the disregard of God's holy day, which, by the culpable neglect or still more culpable action of some who should have prevented it, has prevailed to a considerable degree, in the military arrangements. The excellent Chaplain to the House of Representatives, a few weeks since, pointed out, kindly but faithfully, this great and dangerous mistake; and a petition has been addressed to the President, requesting, among other things, the necessity for stringent measures to remedy the crying evil of Sabbath desecration in our army. We are glad to see that these measures are likely to be taken. General McClellan has issued a proclamation, strongly urging the more careful observance of the day of rest, and requiring the officers of the several regiments under his command to see that "all work be suspended; that no unnecessary movements be made on that day; that the men attend divine service after the customary morning inspection; and that officers and men alike use their influence to insure the utmost decorum and quiet."

GERMANY.

A full account of the wonderful revival at Elberfeld, among the children of the Orphan House, has reached us. Those who have read the details respecting this extraordinary work of grace, which have appeared in our religious journals, will be pleased to know something about the institution where it has taken place. It was in 1849, after the visit of the cholera, that this charitable enterprise was started. A large number of children had been left orphans, without means of support; and the urgent need of an orphan asylum was generally felt. In a short time, by the efficient labors of several benevolent individuals, a sum of forty-two thousand dollars was subscribed; almost the whole of which was given by Evangelical Christians. From the outset, the institution has been under the most decided religious influence. The present principal is a man of high character as a Christian teacher, and earnestly devoted to his work. The building, which is an imposing one, occupies a most favorable position, about a mile from the town. The revival, of which we have heard so much, is another striking example of the Divine blessing granted upon the observance of the "week of prayer," at the beginning of the present year. It has throughout been characterized also by a diffusion of the spirit of prayer among the children, many of whom have manifested extraordinary gifts and experiences. Singular as some of the physical manifestations in this revival have been, it seems that there has been no want of judicious management, calculated to repress all undue excitement, as well as to foster the genuine exercises of religious interest.

FRANCE.

The secular press in France has been discussing of late, with considerable force and freedom, the subject

of the elementary education of the young. With all their progress, and as they believe, their superiority in the march of civilization, the French people are lamentably deficient in this important feature of social policy. Their school system, imperfect enough in theory, is yet more defective in practice. The Romish priesthood, well aware that ignorance can alone retain in the shackles of superstition, a people who possess any shadow of self-government, have consistently opposed all improvement in secular education. They have, moreover, set in operation a school system of their own, taught by illiterate men, thoroughly subservient to the Papacy, styling themselves, "Brethren of Christian Doctrine."

On the other hand, the Protestants of France have felt the great need of preparing and sending forth intelligent, competent, pious teachers, to organize and conduct, in the towns and villages of the country, schools where the young may be taught at once the rudiments of sound learning and the principles of a pure faith. Hitherto, these teachers have been exposed to many oppressive restraints and annoyances, from the petty officials of small neighborhoods especially, who at the instigation of the priests, have caused them to be arrested, silenced, and in many cases thrown into prison. We have from time to time acquainted our readers with the lawsuits which have sprung up in consequence of some of these acts of interference. We are now most happy to state, that the Imperial Government seem inclined to adopt a more liberal course. It is announced in the French newspapers that the Ministry of Public Instructions is about to propose various reforms and changes in the method of education: the more obviously needed of which are an increase of salary for the schoolmasters, a wider range of studies for the children, freedom from the dictation of the priestly power. By the latest advices from Europe, we learn that an important result has been attained, in consequence, probably, of representations made by our Protestant brethren to the Emperor, respecting the grievances to which they have been exposed by the interference of the priests and the subordinate magistrates with their schools, the Minister of Public Instruction has definitely acknowledged the right of Protestants to open schools in all parts of the empire. We shall await with interest the details of this measure, which will give a new impulse to the efforts of our French brethren to train and send forth teachers well qualified for their work. There can be little doubt that this wise and righteous decree has been brought about unconsciously by the priests themselves, in their intemperate zeal. The case of the schoolmaster at Villefavard, has aroused sympathy and indignation in the minds of many intelligent Romanists even; and the political papers of Paris record it as a monstrous outrage upon human rights. Our readers will recall the facts, Villefavard is a village of six hundred inhabitants, but a short distance from Paris. A few years ago, the entire community renounced Popery, and embraced the faith of the Gospel. There are now only five families in the place which adhere to the Church of Rome. Yet the authorities refused the inhabitants per-

mission to open a Protestant school, on the ground that the tranquility of the community would be disturbed if the children were educated in a faith different from that of these few remaining Papists! Truly, this is a cunning that "o'erleapt itself." The absurdity of intolerance could not have been placed before the public mind of France in a broader light than in this case, and the effect will be felt in more ways than one.

SPAIN.

There can no longer be any doubt that Spain is gradually opening to the admission and spread of Gospel truth. It is certain that the best men in that country, many of them in high station, earnestly long to see religious toleration not only, but religious freedom, proclaimed and secured throughout the land. It is true that but a few months since, numerous arrests of persons discovered to have been secret adherents of the Protestant faith, were made. But whether in deference to public opinion in foreign lands, and especially in England, or from some other motive unavowed, the Government have refrained from severe measures; and the accused, under nominal arrest, have not yet been subjected to the extreme penalty (imprisonment with hard labor, for six or ten years) which they were led to expect. Escalante, the leading mind among them, has escaped: and it is not improbable that his brethren will soon be set at liberty. We learn that still more recently, at Granada, three poor persons have been lodged in prison, on the charge of having distributed Protestant works, and defended Protestant doctrines, in various localities. That the truth is finding its way to the popular mind, however, in spite of these hindrances, we may infer from such facts as this, which has just reached us: The Romish Archbishop of Tarratona, in his own name and that of his suffragans, has sent a long address, which the Madrid papers publish, to the Queen; entreating her majesty to take measures for preventing the spread of what he calls the errors of Protestants. Thus, "he who now letteth will let, until he be taken out of the way."

SCOTLAND.

The Cardross case, an account of which we gave in the March number, has been decided in the Court of Sessions, against the claims of the Free Church, which refuses to submit the forms of its procedure, in so far as such procedure affects purely the spiritual sentence, to the supervision of the civil courts. The judgment of the first division of the Court of Sessions was unanimous. The case will be appealed to the House of Lords. The question is one involving the possession of disciplinary power in all unestablished bodies and must excite general interest.

IRELAND.

At the Annual Meeting of the Irish General Assembly and the Irish Wesleyan Conference, reports were given indicating the continuance of the revived religious interest in the North. The religious statistics published in the Irish census, have disappointed the expectations of many, who had hoped to find the Protestant population almost as large as the Romish. Still there has been a great change. There had been no census of religion since

1834. Romanists have uniformly claimed, that in regard to Protestants, they were as eight to one. But the recent census shows it is but three and a half to one.

One thing is manifest at the present time, and that is that a large part of the Romish population of the South is pouring into Ulster, as well as passing over to England and Scotland. This may be caused in part by the natural attractions of wealth and activity, but more probably it is a part of a studied plan of the leaders of the church of Rome to encourage such emigration in order to strengthen the Popish element in the most influential districts of the United Kingdom. The true way of defeating such a scheme is to bend every effort to instruct the Romish population in the large cities; and especially to gather their children into industrial and Sabbath schools.

MISCELLANEOUS.

Help for Italy.—Our readers have been already notified of the fact that the Rev. E. Edwin Hall, our Chaplin at Florence, has safely reached his field of labor, and gives most encouraging intimations in reference to his work. No time could be more auspicious than the present; every thing indicates a rapid advance; and Christians should not suffer the opportunity to pass without affording substantial aid. Read the following statement of facts about a free press—taken from the correspondence of the *Independent*,—and then say if Italy is not a most hopeful field, if something cannot be done to help on the good work:

"'The people of Italy,' said a gentleman long resident here, a few days since, 'the people of Italy draw the line of distinction between the temporal and the spiritual power as perfectly as you or I can do it;' and yet hardly a day passes that does not witness some Bull or protest duly promulgated by the Pope, and authenticated by the bandit Antonelli. I have been exceedingly interested in watching the movements of the people and the press of Italy under all these fulminations of wrath.

"As to the people, you have, no doubt, read much already of their increased independence, and refusal to yield to the demands of the priesthood where those demands conflicted with their just views of freedom, perfect and entire, in temporalities; you may not have known as much of the *press*.

"The *States of the Church*, with a population of 2,000,000, have but one newspaper, about the size of a letter sheet, and issued '*occasionally*' (it says) from the Vatican. On the other hand, almost every large town and city on the Peninsula, from the Alps to Spartivento, and in Sicily, has from one to twenty newspapers. In Genoa there are at least four or five dailies, and they are as eagerly sought and read as are our daily papers in the United States. There is the same desire to obtain the *latest* news.

"You may gain a clearer idea of the avidity with which news is taken up, when I tell you that the Associated Press here, pay for the transmission of fullest telegraphic intelligence from all quarters. We have tidings from

the United States in twelve days, telegraphed from Queenstown, and published at same hour as in Paris or London. The political condition of America, Austria, Hungary, is equally commented upon with that of France, England, and Russia. I doubt whether equal practical freedom of the press exists on this continent ; nor does this freedom seem to be abused as it would seem probable that it would be, after having been so long in chains.

"Naples and Florence are quite as prudent in their presses as Genoa and Turin, although the latter have been unshackled for a much longer period.

"In one of the issues of one of the papers here a few weeks since, was a wood-cut, capitally executed, representing Cavour standing at the junction of two roads, one of which (from the guide-boards) is '*via Italia*,' the other, '*via Roma* ;' coming down the latter toward this junction is seen an immense dragon, with open mouth and shaking with rage, driven by the Pope, who sits astride it, and followed by Francis II. and a host of Cardinals and Swiss guards. At sight of Cavour, who carries a heavy bludgeon, labeled *liberty*, the whole fraternity have stopped, not daring to venture further.

"This picture and paper were placarded about the city—and bought, too, and read by thousands.

"A day seldom passes without giving some additional proof that the press, the handmaid of liberty and the people, is performing its legitimate mission, and doing it fearless of Rome. Meanwhile the priesthood are doing their utmost at the confessional and by domiciliary visits, to check this movement and these tendencies to thought."

Now, in view of such a state of things, what should be done ? Let the colporteur be sent forth with the Bible in his knapsack—to be sold, to be given away, that the people may read in their own language the wonderful works of redeeming grace ; let judicious tracts, calling their attention to the pure religion of the New Testament, as contrasted with the abuses of the Papacy, be scattered abroad. In this way a wide spread movement may be begun, and successfully carried forward. My Christian brethren, as you read these pages, will you not resolve to make an effort among your friends to aid in so desirable, and at the present time, so important a work ?

The Times and the Prophecies.—The restlessness of men and of nations in the present age (without reference to our suicidal commotions,) is marked and almost unaccountable. Great reforms are instituted and great movements are inaugurated so quietly and yet so rapidly and surely, that those best skilled in the subtleties of politics and diplomacy are at fault. Modern progress outstrips all calculation. The efforts of individuals are effective so far beyond the limits of original action, that the actors stand awestruck at the consequences of their own work, as one who has cast a stone into the profound depths of a chasm, is startled by the reverberating echoes as

it bounds from side to side in its onward course. Recent studies and inventions seem to furnish us with every desirable means of progression, and we are urged forward at such railway speed that the noting and chronicling of passing events is of itself a task not to be lightly estimated. It is as if men had touched the lever of some vast machine, and by it were involuntarily borne along to the accomplishment of an unknown destiny. Modern activity is so remarkable that if one should spring into life perfect in mind as was Adam, instead of being entranced by the beauties of nature he might be bewildered by the complications of art. The world would appear to him a great factory full of the din of unearthly noises, and as he saw the locomotives and steamers of human invention, shooting hither and thither with perplexing rapidity and well-ordered confusion, and the very lightning circulating the messages of men, while easy-working machinery poured forth in never ceasing streams its abundant products, he well might wonder whether the laws of nature were not subject to the will of man. Fresh novelties have come to be so habitually expected, that their absence is a cause of disappointment. The greatest minds are amazed at the development of resources and the opening of mines of information of which they never suspected the existence, no less than by the grander revolutions which so quickly follow each other in near and remote quarters of the globe.

The re-organization of India, the opening of China and Japan, the exploration of Africa, the regeneration of Italy, the attempted abolition of serfage in Russia, apparently exhibit a unity of purpose, although they are not the result of the action of any one human mind, or of a council of such minds. Speculative and religious persons, therefore, see in the hand that controls events, a greater than human power.

In looking for an explanation of these phenomena, some seek aid from the myths of spiritualism, while others explore the ancient prophecies; but on this voyage of discovery, they sometimes wander as helplessly as did the Israelities in search of the promised land. False prophets and wise men, less ingenious than those of Babylon, who acknowledged their inability to read the writing on the wall, have proposed and still offer interpretations at variance even with the signs of the times, and in some cases threatening an almost immediate end of all things. But those interpretations that announce the downfall of the Mohammedan and Papal powers, seem to be fast approaching fulfillment. The termination of the period of 1260 years, which is considered as limiting the existence of these powers, has been long assigned to the interval between the years 1860 and 1870 and a fresh interest has been recently excited by the views of Dr. Cummings, of London, and others, who believe that these prophecies also point to the end of the world in 1866 or 1868. At all events, the dominion of anti-Christ and of the False Prophet has been shaken to its foundation. The glory of the Moors and of the Ottomans, once so powerful, has departed. We see Mohammedan Morocco bending before the power of Spain, degenerate as she is. Mohammedan Algeria has become a province of France.

The despairing struggles of Islamism are apparent in the valleys of Syria and India, and the watchword that 300 years ago could send terror to the heart of Europe, now serves but to arouse the Christian powers to put an end to its intolerance and cruelty.

The Pope has for ages received much attention from the commentators, and while many of them are now confident that Pius IX. is to be the last of his line, there is, at least, much to countenance the idea that he will have no successor as a temporal monarch. The potentate who once gave law to the Kings of Europe, is now dependent upon their caprice for a "garden." Austria and Spain, who alone have the will, have not the power to aid him. The thunders of the Vatican fall harmless at the feet of those from whom he may soon be compelled to sue for personal protection.

But there are those who assert that the overthrow of these two powers is far from complete, and anticipate that though now shorn of their strength, they will again rise, Samson-like, and finally perish in ruins of their own hands, slaying more in their death than they have destroyed in their lives. These are the interpreters who often speak of a great battle in which the w ..d is to join, and where the papist and the infidel are to be drowned in a sea of blood. The warlike character of the first Napoleon, with his invasion of Palestine and his quarrels with the Pope, led to the belief that he was to marshal the forces for this greatest of human struggles, which was to take place near the holy mountain, supposed to be located within the limits of the ancient Canaan. English interpreters, fearful of a French invasion, have more than once located the holy mountain in the British Isles; England and America meanwhile, both claiming to be "the land shadowing with wings" which shall be instrumental in restoring the Jews to Palestine. Among the popular legends current in Europe, is one stoutly upheld by the peasantry of Germany, to the effect that the greatest battle the world has ever witnessed is to be fought in their own country; and they point out a venerable tree as marking the exact locality. In Constantinople the Turk shows the gate through which the Christian Army is to enter; and at Jerusalem, in consequence of a similar prophecy, the Arabs have in one place filled up the walls.—*Jr. C.*

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF AUGUST TO THE 1ST OF SEPTEMBER, 1861.

MAINE.		MASSACHUSETTS.	
Augusta. South Parish to make Rev. Alex McKenzie a L. M.,	30 80	Greenwich Village. Mary Parker,	1 00
Townsend. Cong. Ch. and Society,	10 00	Boston. Miss D. Carlton,	4 00
Hallowell. So. Cong. Ch. and Society,	27 00	Somerville. 1st Orth. Cong. Ch. and Soc'y,	21 30
		Boston. A Friend,	10 00

Melrose. Cong. Ch. and Society, - - 34 40
Ashby. " " " - - 15 00
Lunenburg. " " " - - 1 00
Westford. " " " add., - 1 75
Lancaster. Evan. Cong. Ch. and Society, 28 00
Cohassett. George Beal, - - - - - 10 00
Holliston. 1st Cong. Ch. and Society, - 45 83

RHODE ISLAND.

Little Compton. Cong. Ch., per J. B. Richmond, Tr., - - - - - - - 10 00

CONNECTICUT.

Woodbury. Mrs. Sarah Curtiss, - - 5 00
New Preston. N H. Whittlesey, for L. M., 30 00
West Cornwall. J. M. Hart, for L. M., - 30 00
Colebrook. O. Stillman, - - - - - 5 00
Somers. Cong. Church, - - - - - 16 27
Vernon. Cong. Church, - - - - - 32 67
Lebanon. Exeter Ch. and Soc'y, per Rev. J. Avery, - - - - - - - 7 15
Guilford. Mrs. P. Bishop, - - - - 1 00
Torringford. Cong. Ch., Rev. C. Newman, 5 00
New London. 1st Eccl. Society, of which $15 for Italy, - - - - - - 65 55

NEW-YORK.

Coxsackie. 2nd Ref. Dutch Ch., Rev. F. N. Zabriskie, - - - - - - - 17 89
Brooklyn. Dr. Bennett, - - - - - 1 00
New-York City. A. G. P., - - - - - 100 00
Fordham. R. D. Ch., per L. J Valentine, 13 00
Harlem. Ref. Dutch Ch., per J. Belloni, - 44 00
Windham. 1st Presb. Ch., - - - - 6 52
" Meth. Epis Ch., - - - - 1 11
Durham. 1st Presb. Ch., to make Lyman Strong L. M., - - - - - - 36 71
Fairport. Cong. Ch., for Italy, - - - 10 00
Utica. Presb Ch., to make Chas. C. Kingsly and Jas. F. Murdock L. M.'s, - 60 00
Bath. A few friends, - - - - - - 2 70
Lyons. Presb. Church, - - - - - 17 50
" Baptist Church, - - - - - 2 97
Sweden. Mrs. Phebe Capen, in full for L. M., 10 00
Perry. Presb. Church, - - - - - 6 01

NEW JERSEY.

Mt. Holly. Bapt. Ch., in part of L. M. for Rev. S. Aaron, - - - - - - 6 42
Gloucester. Union Meeting in M. E. Ch., in part of L. M. for Rev. Jos. McMurray, 11 02
Newark. 1st Presb. Ch., Rev. Dr. Stearns, 62 30
Mt. Holly. A few friends in M. E. Ch., - 3 00
Titusville. Presb. Ch., add. for L. M. of Rev. J. B. Davis, - - - - - - - 10 00
Perth Amboy. S. E. Woodbridge, - - - 25 00

PENNSYLVANIA.

Philadelphia. C. H. Moone, - - - - 5 00
Germantown. Market Square Presb. Ch., 10 00

KENTUCKY.

Danville. S. W Caldwell, - - - - - 1 00
Louisville. Mrs. Wm. Richardson, $10; Messrs. Gerhart and Winds, $1 each, 12 00

ILLINOIS.

Lisbon. Cong. Ch., Rev. L. B. Lane, - - 8 50
Dover. Geo. Wells, for Italy, - - - - 20 00
Chicago. New England Church. - - - 25 00

INDIANA.

Bethany. O. S. Presb. Ch., S. McCampbell, J. McCampbell, E. Russell, A. Buchanan, $1 each; others, $5 11, - - - 9 11
Rockville. O. S. Presb. Ch., Mr. Smith and others, - - - - - - - - 2 50
" N. S. Presb. Ch., E. M. Elsey, $2; Mr. Coffin, Mrs. Harriss, Mr. Ott, Mr. Potts, Mr. Whipple, Mr. McEwing, Mr. Levering, $1 each, - - - - - 9 00
North Rockville. N. S. Presb. Ch., add., - 2 00
Franklin. Mr. Manwaring, - - - - 5 00
Bloomfield. Friends' Meeting, - - - 7 00
" Other Friends, - - - - 1 50
" Mr. Justus, M. E. Ch., - - - 50
Crawfordsville. Rev. Mr. Johnston, - - 1 00

OHIO.

Cincinnati. Jethro Mitchell $10, in full for Mrs. Mitchell's L. M.; Mrs. V. Wunder and Mrs. Kekk, each $5; Mrs. Heighway, $6, - - - - - - - 26 00
" Messrs. W. C. Neff, H. M. Harbaugh, O. Sellew, F. Dallas, E. C. Morris, each $3, - - - - - - 15 00
" Mrs. T. H. Looker, $2 50; Mrs. Shilleto, Richardson, McKee, Bates, Messrs. Talbot, Aiken, Morris, McGeechen, each $2, - - - - - 18 50
" Mrs. Cline, Curwen, Hart, Cox, Colter, Thomas, Western, Stokes, Clark, Garretson, Moore, Hooker, Gould, Mackey, Witherup, Gaines, Galway, Moore, Hapgood, Smith, Waters, Davis, Roberts, Smith, Looker, Parcels, Chcles, Webb, Stewart, Katy Ray, Adams, Brass, Garret, Shaco, Lape, Fisherick, Ewing, Farley, Johnson, Augur, Clark, Evans, Walter, Dunlap, Redessor, Cheseman, Yeatsman, Fox, Ballance, Shiras, each $1, 50 00
" Mrs. J. Goodin, $1 95; M. D. Parker, $1 50; Mrs. Barrett, 75c. others, 70c. - - - - - - - 4 90
" Mrs. Phillips, Norton, Hey, Hyatt, Walker, Hervey, Miller, Williams, Garrison, Potter, Ross, Looker, Ross, Gilpin, Kidd, Neave, Folger, McMullen, Heacock, Snowden, Walker, Brice, Foster, Stearns, White, McCullough, Brown, White, Hamilton, Moore, Sterrett, Williamson, Patrick, Dudley, Gasten, Farrell, Champlin, Rowland, Townley, Wilts, Armer, Bowie, Betts, Ralston, Beggs, Betts, Pierson, Pell, Fisher, Stafford, Morten, Peal, each $1, - - - - - 52 00
" 14 Individuals, each 50c. - - - 7 00
Bucyrus. St Paul's Luth. Ch., add. for Rev. J. Crouse L. M., - - - - - 5 00

Oran, Algeria, Africa. John Furniss Ogle, for the Panama Mission, - - - 200 00

CONTENTS.

The Christian World, - - - - - - 289
Progress of the Gospel in France, - - - 289
The Antagonism in Scotland, - - - - 295
Our Holy Father, the Pope, - - - - 299
Mission in New Granada, - - - - - 301
An Interesting Letter from Dr. McClintock, - 302
Prospects of the Gospel in Servia, - - 306
The Work in our own Country, - - - 307

GENERAL MISSIONARY INTELLIGENCE.

Burmah,—West Africa, - - - - - 309
South Africa,—India . Assam,—Hindoostan, 310
Sandwich Islands, - - - - - - 310
Persia,—Turkey, - - - - - - 311
Worship of a British Officer, - - - 311
Society Islands, - - - - - - 312
Jamaica, - - - - - - - 312

NEWS OF THE CHURCHES.

MISCELLANEOUS.

RECEIPTS.

THE

CHRISTIAN WORLD.

Vol. XII. NOVEMBER, 1861. No. 11.

POLAND AND ITS HISTORY.

"Unhappy Poland" begins again to attract the attention of the world, after having passed a period of silence of thirty years' duration. So profound, indeed, had been this silence, that it might well be compared to that of the tomb. But Poland was not dead; she was only sleeping. What is to be the issue of the present struggle, is known only to God. It is to be feared that it will end in riveting more permanently the fetters by which she has been so long bound hand and foot. It *may*, however, be far otherwise. Something will depend on what England will say and do, and almost infinitely more on what Louis Napoleon will say and do. It is manifest that there has been some great mistake made, or Russia would not have had the occasion and the power to place one hundred and fifty thousand soldiers in cities and towns of that country.

Poland of these days, or what is called such in ordinary speech, is the "Duchy of Warsaw," which Bonaparte created in 1809, and which the Congress of Vienna, at his downfall, converted into the "Kingdom of Poland," and placed under the Government of Russia. It was a sad blunder. That central part of old Poland—its very heart, as it were—had never belonged to Russia. She had not gotten any part of it by any of the three "Partitions" in which she had shared. Prussia had gotten the most of it, and Austria a part. But Bonaparte took it from those powers, and created out of it the "Duchy of Warsaw," as we have said, and placed it under the protection of the Elector of Saxony, whom that "king-maker" created "King of Saxony" about that time. The Congress of Vienna should have given it to Prussia, if they had not the sense of justice which would have led them to re-establish the Kingdom of Poland, with all its proper dimensions. By doing so, they would have made Prussia strong. As it was, they made Russia too powerful, and brought her western boundary much too near the centre of Europe.

But the Congress of Vienna had a hard task to perform. England and France stood up for the claims of Prussia to have the Grand Duchy

of Warsaw. Austria was favorable. But unfortunately for Prussia and the Poles, Bonaparte escaped from Elba just at the critical moment when that question was being discussed. Instantly, Russia took a bold stand, and threatened to join France against all the rest of Europe, unless her demand for the Duchy of Warsaw was granted. The Congress, intimidated by the menace, yielded, only stipulating that Russia should give the new "Kingdom of Poland" a constitution—a stipulation which the Emperor Alexander I. agreed to, and which he executed in good faith. Under that constitution Poland flourished from 1815 to 1830, when, in an evil hour, and contrary to the advice of her oldest and wisest men, the students of the University of Warsaw, in September, 1830, imitating the students of the Polytechnic Institute at Paris, in the revolution of the preceding July, attempted to make a revolution in that famous capital of Poland. The citizens joined them, and the movement became general throughout the country. But in little more than a year, the Poles were crushed by the overwhelming forces which Russia poured into that country, many of which had been gotten ready a month earlier for a campaign into France, to put down the revolution that had elevated Louis Napoleon to the throne of the Capets.

It is a singular coincidence, that the Russians charged Louis Phillippe and his Government with having incited the Poles to make the attempt at revolution in 1830. The very same charge is now made by them against Louis Napoleon and his Government. If Louis Phillippe did that thing, and then refused to aid the Poles in the desperate struggle which they made, he certainly deserved the dreadful downfall and disgrace which divine justice meted out to him. Louis Napoleon, if he has been guilty of the same conduct, should profit by the lesson.

The history of no country in Europe is more fraught with instruction than that of Poland; and there is none, we will add, that is so little understood in this country. GOD IS JUST! This great truth is set forth in such letters, in that history, that "he may run that reads." Let us look at a few points: The great Slavonic race established three kingdoms, in the early ages of the Christian era—those of Kieff, Novgorod, and Cracow. The two former were united under Ruric, or rather Ruric's son, and became the nucleus and foundation of what is now the Russian Empire. The last named (that of Cracow) became the Kingdom of Poland. The Russians received their Christianity and civilization from Greece and Constantinople; and when the "Grand Schism" took place (which began in the tenth century, and was completed in the twelfth), they took sides, as was natural enough, with the Patriarch of Constantinople. The consequence is, that the Russian Church, with its 50,000,000 of followers, is the head of the universal

Greek Church, and, indeed, of all the six Oriental Churches. The Poles, on the other hand, received their civilization and Christianity from Italy *via* Germany, and just as naturally took part with the Bishop of Rome. In other words, they became Roman Catholics.

This simple statement accounts for the early enmity which manifested itself between the Russians and the Poles. It had its source in the hostility which sprung up between the Bishops of Rome and Constantinople. And as the Poles became far superior to the Russians in civilization and arms, owing to their intercourse with Germany and Italy, and their wars with Teutonic knights, they soon were able to carry their victorious standards far into the western side of Russia. Rome, of course, encouraged all this. So extensive were these conquests, that Kieff was for some time in their hands, and they were enabled to found Smolensk, on the Dnieper—a city far in the direction of Moscow, which had become the capital of Russia. And although Ivan the "Great" and Ivan the "Terrible" did much to save Russia from the Tartars on the south and east, as well as the Poles on the west, it is nevertheless a fact, that the Poles were able, during the interregnum of sixteen years (1597–1613) between the last of the Ruric dynasty and the first of that of the Romanoffs, to march to Moscow, and put a creature of their own on the throne of Muscovy, and sustain him there for some time. And in doing this, they were encouraged and *aided* by the Pope of Rome. It was mainly by these conquests from Russia, that the Kingdom of Poland increased until it extended from the Baltic to the Black Sea, and had a population of twenty-two millions of people, *nearly one-half of whom belonged to the Greek Church.* And how did she get so many adherents to the Greek Church? By the conquering so large a part of Russia. Can we wonder at the intense hatred that all this excited in the breasts of the Russians, priests and people, against the Poles.

But matters did not stop here. The Russians at length, advancing in civilization and strength, under the Romanoffs, began to retake what the Poles had taken from them. In the reign of Catharine the Great, the "Partitions" of 1773, '93, and '95 took place. Russia got back all she had lost, and not much more, and Poland was annihilated! What an instance of the retributive justice of God, in his dealings with nations, does this history furnish for the instruction of mankind!

But there is something more to be said: The doctrines of the Great Reformation of the sixteenth century entered Poland from Germany, and a large portion of nobles, and the people in the western part of the kingdom—the part which was exclusively Roman Catholic—became Protestants, and Protestantism bid fair to become the dominant religion of the country. Nearly or quite half the members of the Diet became

Protestants. But in an evil hour, Sigismund (a renegade Swede) was chosen king (for Poland was an elective monarchy during the latter part of its independent national existence), in 1572. That able but bad monarch introduced the Jesuits, and in two centuries the Protestants were so far extirpated, that there are not at this day any thing near half a million of the Poles in all the world, who profess the Protestant faith! In fact, the persecution of the Protestants was one of the causes of the First "Partition." The Protestants of that country desired and *invoked* the interference of the surrounding countries—a fact which had its influence with Protestant Prussia.

Poland was absorbed by three great powers of different religious faith. Austria, Roman Catholic, got the smallest and best share, and has (the Poles themselves being judges) governed her part, though nine hundred and ninety-nine out of a thousand of the people of Gallicia are Roman Catholics, the worst of all! Russia gained by far the largest, and though herself professing the Greek faith, has done better by the Poles than the Austrians. Whilst Prussia, that now has the poorest part, and the smallest share of the population of Poland, has governed her part the best of all; so much so, that intelligent Poles that are Roman Catholics, have confessed to the writer, that if Austria and Russia had governed their portions of Poland as well as Prussia has done, the Polish nation would have little reason to regret the partition of their country.

One of the most infamous things that Rome has ever been guilty of was the "bull" which the Pope issued *secretly* against the Polish revolution in 1830. M. de Potter, the author of the Revolution in Belgium, spoke of it in his life of Ricci, and the Abbe de la Mennais published it in his work called ROME. Gregory XVI. issued a "bull" in 1846 (just before he died), against the attempted revolution in Gallicia.

But beter days will come. A pure Christianity must take the place in Poland of the superstition and intolerance of the Roman Catholic Church, which has been the cause of the persecution and destruction of so many Protestant confessors in that land. The English and German missionaries did much in Poland to impart the knowledge of the Gospel to the Jews, from 1818 to 1854. We know of nothing to hinder the circulation of the sacred Scriptures among the Poles, the Jews, and the Germans, in what is now called Poland—formerly the Grand Duchy of Warsaw—with its population of five millions of souls. We are happy to say that the Baptists of Germany, aided by the Baptist Missionary Society of this country, have commenced a mission in Poland, and also in Lithuania. God grant that they may have great success! Who knows but that this may be the commencement of a great work? The Saviour will yet have Poland as a part of his great "possessions."

EVANGELICAL ALLIANCE CONFERENCE: LETTER FROM THE CORRESPONDING SECRETARY.

"GENEVA, SWITZERLAND, Sept. 12th, 1861.

"Leaving New York on Saturday, the 17th of August, I reached this city on Saturday, the 31st of the same; thus making the journey from city to city in two weeks, spending one entire day in Havre, and half a one in Paris. This could not have been done if the steamship *Fulton*, in which I came, had not a most prosperous voyage. Indeed, I never before crossed the ocean when it was so calm and smooth. There was nothing that deserved to be called a blow, much less a storm. In every respect the voyage and all its circumstances call for sincere gratitude toward Him who commands the winds and the waves, and they obey him.

"Of Havre, I will here say a few words, inasmuch as I shall not return that way. When I first landed in that city, in March, 1835, with my family, on my way to Paris to spend several years, it was not much more than half as large as it is now. Although there was a great amount of trade at that period, there was no sign of enlargement and improvement to be compared with what one now sees on all hands. Nor did its religious state compare with what it does now. There was little or no spiritual life or movement among the French population, and Protestantism had scarcely a name; but now there is a large French Protestant congregation, with an excellent pastor, a man of evangelical faith and earnest life. There is also an English Chapel here, aided by the English Government, for the benefit of the many English residents, visitors, and seamen. Whilst the Rev. Dr. Sawtell well supplies the Chapel of the American Seamen's Friend Society, whose erection he was the means of securing. Altogether, Dr. S. has preached the Gospel some fourteen years at that port, and most certainly, both he and the society which he serves, have great reason to be thankful for the success of the enterprize. His ministrations have been much blessed, not only to English and American seamen, but also English and American residents. Not only so, several French residents, some of them persons of no common influence, have been blessed through his labors. He is happy in having by his side an American Consul, Hon. Mr. Putnam, who is a great comfort and aid to him, as well as an honor to our country. Havre is one of the four important seaports and commercial emporiums of France; the others being Bordeaux, Nantes, and Marseilles. The Committee of the AMERICAN AND FOREIGN CHRISTIAN UNION can not fail to feel an interest in Havre, inasmuch as the Society, more than once made appropriations in behalf of the cause of the Saviour in that city.

Of Paris, I shall speak when I come to that city on my return from Italy, whither I purpose to go in a day or two. I will only add that I saw the Rev. Dr. McClintock, the Minister of our American Chapel, and was much pleased to learn that he has concluded to remain at that post, and not return home, as was feared at one time he might be compelled to do by the hardness of the times. The American Chapel at Paris, like that in Havre, continues to be well attended, notwithstanding the diminution of both American trade and travel.

"On my arrival in Geneva, I called as soon as I could upon the Rev. Pastor Barde, the Rev. Dr. Merle d' Aubigné and other brethren of the Committee of the Swiss Branch of the Evangelical Alliance, who were charged with the management of the Conference which was about to take place. I found them filled with sentiments of the deepest interest and most lively sympathy for our country in the terrible crisis through which it is now called to pass. With much satisfaction I learned that every disposition existed to make the Americans who might attend, as comfortable as possible. And as to the proposed action of the Conference, these gentlemen showed every disposition to prevent anything from being done which might embarrass or annoy. And now that the meeting has come to a close, I take pleasure in recording the fact, that every engagement on their part has been most strictly and kindly fulfilled, and everything has passed off most pleasantly.

"In the afternoon of the next day (Sabbath, Sept. 1st,) a large and most interesting prayer-meeting was held in one of the largest Chapels in the city, to invoke the Divine favor in behalf of the Conference that was to open the next morning at 9 o'clock. The chapel was crowded, and a delightful spirit of supplication prevailed. Many prayers were offered up, and three short addresses were delivered in French, English and German. I was requested to make the second; in doing which I referred to the very serious state of our country, and requested that much prayer might be offered up in its behalf, during the Conference, and especially that the Christians of Europe might be invited by the Conference to join us on the day of humiliation and prayer, appointed by President Lincoln, which is the 26th inst. This, I may remark in passing, was done by an appropriate resolution, yesterday, and the invitation of the Conference has gone forth already on the telegraphic wires, over all Europe!

"On Monday, the 2d inst., the opening session of the Conference took place in the great Church of St. Peter, which was that in which Calvin so often proclaimed the Gospel, in the days of the Reformation, and which before that epoch was a Cathedral Church, the bishop's palace standing in the rear, where now stands, I believe, a hospital. In this imposing temple of God, so full of interesting associations,

several thousand people assembled, to join in the services of the occasion. The prayers, the singing, the address of the President, Mr. Adrian Naville, a Christian gentleman of accomplished manners, wealth, and high position, to the assembly and especially to the members of the Conference who had come from distant countries, was everything that could be desired. Responses were made by Sir Culling Eardly for the English, Dr. Krummacher for the Germans, Rev. G. Monod and Rev Mr. Descombaz for the French, and myself for the Americans. It was thus that the conference was opened. The session lasted three hours, from 9 till 12. One of similar length was held in the afternoon, from 2 till 5.

"And this was the order every day, from the beginning to the end, during ten secular days, with the exception of Thursday, Sept. 5th, when there was no meeting of the Conference in the forenoon, owing to the fact that that day was the 'Annual Fast,' which has stood in the calendar since the year of the Massacre of St. Bartholomew, that deplorable event having been the occasion of it. During my residence here, almost twenty years ago, there was for a few weeks great excitement occasioned by the 'Federal' or General Government of Switzerland having endeavored to get the people of the city and canton of Geneva to appoint their 'Fast' for the same day of the week and month on which the 'National Fast' occurs. This gave great umbrage to the 'sovereign people' of the masses, who became clamorous for their own long cherished 'Fast,' although alas, the most of them, it is to be feared, knew not well what the word truly signifies. They prevailed; and the Conscript Fathers gave them back their 'Fast,' which is observed by the multitude as a holiday, whilst we may believe that it is seriously observed by many of the children of our Heavenly Father.

"It is not my purpose to speak of the proceedings of the Conference in detail. During the nineteen regular sessions, (two every day, as we have said, with one exception) many able 'Reports' were read by the gentlemen who were invited to prepare them, and many able 'Addresses' were delivered by those who were requested to speak on the subjects set forth. As ample time had been allowed for the preparation of these Reports, and as the gentlemen who engaged to write them are well known to be for the most part equal to the task, there was such a display of talent as does not often occur. When published they will make a large and most interesting volume. They will appear in English, in November or December, I understand, and in French and German a little later, but not much, I trust. Among the most able of these Reports we may mention those of Professor St. Hilaire, of the Sorbonne, Paris, on *the best means to promote spiritual life among the*

masses of the people, (I give the meaning of the proposition, but not the words in which it was expressed) ; Mr. Ernest Naville, on *Scepticism* ; Professor Merle d' Aubigné, on the *Reformation and the Reformer of Geneva* ; Professor Godet, on the *Proper observance of the Sabbath* ; Pastor Meille, on *Italy and the Italians* ; Rev. Edmund de Pressensé, on *Religious Liberty, as a guarantee of the order and peace of States* ; Pastor Bauty, on the *Importance of the union of doctrine and life for the prosperity of the Church* ; Pastor Bonnet, on the *Religious movement in Germany since the Conference in Berlin* (in 1857) ; Professor Dorner, on *Individualism, its rights and its limits in evangelical theology, and its history in the principal Protestant countries* ; Count Agenor de Casparin, on the *Christian fraternity* (brotherly love), *and the characteristics which controversy between Christians ought to possess* ; and Pastor Anet, on the *Revivals* which have blest the churches in these days.

"I have attended all of the General Conferences of the Evangelical Alliance from the first. There have been five of them within the period of fifteen years. But in none have I listened to so many able reports and speeches. Nor has any one of the five been so complete a 'success,' if one may use a word that has become so 'cant,' and withal not very dignified. The management of the whole matter has been in competent hands. The Saviour has done great things for the people of this city within the last quarter of a century, to go back no further. He has raised up here a large number of influential laymen as well as pastors and ministers, whose influence is becoming greater and greater every year. Several of these laymen are gentlemen of wealth, or at least of easy circumstances, and high culture. This is a great blessing. And although the masses are still too little penetrated by the salutary influences of the Gospel, the power of the demagogues is diminishing.

"Three of the meetings have been of special interest. One I have named ; it was the opening prayer-meeting. The second was the celebration of the Lord's Supper last Sabbath afternoon. Although I had seen something like it before, I had never seen anything equal. It was an interesting sight to see 500 Christians, of every Protestant nation, and opening branch of the true Church of Christ, partaking of the touching memorial of the Saviour's dying love. The services were carried on in four languages—French, German, Italian, and English, and twenty ministers took part in the administration of the ordinance. It was a great privilege to be called on to make one of the two brief addresses before the consecration of the elements ; the other was made in German, by Dr. Herzog, of the University of Erlauren. Never can I, or any of those who were present, hope to see another such scene on earth.

"The third was the closing, the farewell meeting of this course, was exceedingly touching. There were several admirable addresses delivered. That of Pastor Deurole, of this city, was deeply affecting. In such a meeting all greatness seems to disappear through the influence of the dissolving element of love and tenderness. It is saying much, but I can truly affirm that I have not heard an unkind word, nor seen the manifestation of an unkind feeling, during the whole meeting.. What a proof that the movement is of God, and that His Spirit has been in the midst of us!

"To say nothing of the social entertainments which have, on all hands, by the Genevese with an elegant hospitality which cannot be seen anywhere excepting in cities like this, whose civilization is both ancient and Christian. There have been many meetings at night, in chapels and in the open air, at which the Gospel has been faithfully preached, and earnest efforts made to save souls. The preaching and conversation of Mr. Denham Smith, of Dublin, Rev. Baptist Noel, of London, and others, have evidently been blest; and there is decided evidence of the commencement of a good work of grace. Mr. Smith is to return soon, and spend a week or more here, and prosecute his labors as he did in Paris.

"As was my duty, I have taken much interest in those meetings, in which there was a full exhibition of the state and prospects of religion in Roman Catholic countries—Italy, France, Belgium, Ireland, Austria, and parts of Germany; for some of these countries have been the principal fields of our Society's labors in the Old World. A mass of information has been here brought together which will be of much avail to us; but I shall not speak further of the matter now, inasmuch as I shall have opportunities enough for doing so hereafter.

"In conclusion, I have to say that yesterday morning our German friends kindly gave me, at their meeting, a fine opportunity to present the claims of the Germans in our country, as well as those of the German colonies in Central and South America, and trust that the effort has not been made in vain.

"To-morrow, (God willing) I shall leave on the little tour which I have to make in Northern and Middle Italy, which must not, however, occupy me more than a fortnight. "R. BAIRD."

A GREEK METROPOLITAN AND A BIBLE AGENT.

Mr. Kalopothakes gives us, in his paper, "*the Star of the East*," an account of a visit to the metropolitan of Vodena,* which he reached during his tour through Macedonia.

* A large town, situated northwest of Thessalonica.

Taking with him some copies of the New Testament, both in the original Greek and in the translation of Bambas, some hymn books etc., he left the khan, where he had taken up his quarters, and called upon the metropolitan. He found him to be a man about thirty five years of age, tall and with a supercilious expression of countenance. He was seated on a sofa, and was busily engaged in smoking a long glass pipe, after the manner of the Turks. "On entering and greeting him, he received us with apparent mildness, but in his eye was to be distinguished something which indicated deceit. After the customary polite assurances, in accordance with the principle which we observed ever since our arrival in Macedonia, we told him that we were an agent of the British Bible Society, that we had come from Greece, and that the object of our tour through Macedonia was the circulation of the Holy Scriptures; that we were in the habit of visiting the schools in the first place, and furnishing them with the Scriptures; and that since we had learned that he was president of the board of the Lancasterian school, we had deemed it our duty to address him first, and enquire whether the school had need of such books.

The metropolitan in reply, expressed his gratification at the honor we did him, and said that the pupils in the school were not yet able to read such books, that they were poor, and that they had the necessary books for reading. As to the first statement, we said that from seeing the school, we judged that there must be over one hundred and sixty pupils, one hundred of whom were able to read, and that fifty of these, at least, must read from books. In reference to the second point, we added that besides the cheap rate at which the Scriptures were sold, we could give some gratis to those who were unable to buy. The third argument seemed to us of no force, since no book could make up for the lack of the Holy Scriptures. Consequently we viewed it as not only useful, but absolutely necessary, for the students to be provided with New Testaments at least.

"Seeing that his pretexts and subterfuges were not as valid as he thought, and resolving to attain the same goal by another route, he consented to buy fifty copies of the New Testament for the school, and that we should give twenty to the needy. Since the Athenian edition of Bamba's translation pleased him better than that published at London, we promised him, on our return to the khan, to send him that edition, and bade him farewell."

Finding that he had only some thirty-two or thirty-five copies of the Athenian edition, Mr. Kalopothakes sent the prelate twenty copies for sale and ten as a gift, and received the price without further remark. Meanwhile, the inhabitants of Vodena, learning that there were books for sale, showed great alacrity to purchase them. All the copies of the

paraphrase of the New Testament, many of the original, and not a few of the hymn-books were disposed of before the hour of dinner. A friend, Mr. P., did great service through his acquaintance with the Bulgarian and Turkish languages.

Mr. Kalopothakes dined that day with a parish priest. "The good priest's table, not merely neat but hospitable, awaited us. According to the prevailing custom, neither the priest's wife nor any other of the women in the house, sat with us at table. Two priests and three physicians constituted the entire group, and the women either waited upon us, or sat opposite, probably lamenting those three Franks, who ate with much relish the fowls laid before them, although the feast of the Holy Apostles was still lasting."

Shortly after dinner Mr. K. was summoned to the episcopal residence. His surprise at the unexpected invitation was removed on seeing the metropolitan, smoking as before, but now surrounded by other persons, and some copies of the New Testament and hymn-book lying on the table before him. Anticipating a conflict, Mr. K. took a seat, committing the result of the discussion to the Lord.

The metropolitan began by accusing him of violating his promise to send him all the copies of the Scriptures he had; to which the Bible agent answered by reminding him that he had only desired the Athenian edition. "As to what I did, or shall do with respect to the inhabitants of the city, I neither intended nor did I regard it as necessary to consult you. 'If I had known,' said the metropolitan, 'that it was your object to sell your books immediately to the citizens and not through me, I would have prevented you from doing so.' This last statement I am slow to believe, I answered. On the contrary, I have the honor to tell you that I can carry my books outside of your door, and sell them without the slightest hindrance from you. Or do you forget that I am a citizen of a free nation, and that I can do absolutely what I please in Turkey, if only I do not violate its established laws?"

The prelate hastily replied that he had merely intended to say that he could deter persons from buying these books, which were excommunicated by the œcumenical patriarch, and consequently could not circulate in the orthodox community.

"The excommunication of the Holy Scriptures issued by the patriarch of Constantinople I well know," said Mr. K., "but I view it as an insult, not only to God, but to the Orthodox Eastern Church, which has always been well disposed to them, and has often contributed to their dissemination among the people. As a Greek, I blush to see a countryman, and above all a metropolitan, persecuting the Scriptures, sometimes secretly and deceitfully, and again openly. And I consider it my duty to declare in the presence of those here assembled of the

same race, to the credit of the prelates and of the government in free Greece, that both vie in contributing to the introduction of the Bible into the schools, and their distribution among the people. This is in accordance with the object of religion, and the ancient practice of the Church of Christ."

Mr. K. then asked the prelate to state in the presence of these witnesses, what there was objectionable in his books, and if the translation of Bamba was not faithful. To which the metropolitan was compelled to reply, "Your books are good and holy, and I have nothing to say against them; but I wished to have them distributed to the people through me."

"In other words, you desired to take them all into your own hands to destroy them, as many other prelates in Turkey have done; but remember that in so doing you oppose Him whom you call Lord, and lay up for yourselves wrath against the day of wrath."

Then turning to the bystanders, Mr. K. called upon them to note the admissions of their own prelate, and told them at some length, that this was the Word of God, able to make them wise unto salvation. And so the interview shortly afterwards closed.

The bishop did not fail, although feigning at first to be satisfied, to threaten with excommunication all who did not give him their copies of the Scriptures, and to send to Naousa to warn the Greeks against the bible-distributor. His precaution was in vain. Many bought the Scriptures even there.

This bishop, "like almost all his fellows in Turkey," is well known as a corrupt and rapacious man, who uses the Turkish authority to oppress his flock. Not long since he exacted 4,000 piastres from the people of a poor village of forty huts, and closed their little church, dismissing their curate, until they could, by the sale of their valuables, make up this large amount!

FRANCE: EVANGELICAL CHURCH OF LYONS.

"Lyons, July, 1861.

"Dear Sir:—We are just printing our half yearly General Circular, which will in a few days, I trust, follow these lines to your address.

"May our statement concerning the march and progress, as well as the difficulties and wants of the work in which we are engaged, be read with fraternal Christian interest.

"I do not remember whether I have mentioned to you the triumphant death of a young married woman who had been spiritually made alive on her death-bed, in the most touching circumstances, and who, although surviving her conversion but a few weeks, had become an Evangelist during

that short space of time, to all that surrounded her. Well, her exhortations, her change, her happiness, her blessedness in suffering, and at the solemn hour of death, have not been lost to survivors. Both parents, as well as her uncle, aunt, and cousin, have become attendants at chapel, an aged servant likewise, and as to the young widower, he is the most assiduous of all. The profound grief that fills his heart at the immense loss he has sustained, has not excluded the presence of the blessed Spirit of God, who, on the contrary, is sanctifying his tears, by softening their source with the elements of that Godly sorrow which worketh repentance unto salvation not to be repented of. The young man, brought to a lively knowledge of the blessed Gospel, is gaining in grace day by day, has entirely renounced Romanism, is this day presenting himself a candidate for admission to the Lord's Table in the Evangelical Church, in which he has now, through grace, found the peace of his soul. He desires the prayers of the Church for his aged mother, ill in the North of France.

"But I need add no more at present to our semistrial circular, except to recommend the important work to the prayerful sympathy of our friends in America, to whom, in our turn, we beseech the author and giver of every good and perfect gift to send relief from above, with abundance of peace and grace, delivering them out of the great tribulations with which at the present crisis their path is beset.

"Believe me, my dear friend, ever yours in the Bonds of the Gospel of Christ,

"C. A. CORDES, *Secty.*"

"P. S.—Our financial *deficit* is growing every day."

RESPONSE FROM THE BUCHAREST CHRISTIAN TRACT SOCIETY.

Some few weeks since application was made for assistance to aid the Bucharest Tract Society in their good work. To the appeal our Board responded; and the subjoined letters from the Rev. Mr. Becker, of Hamburg, and Kleinhenn, acknowledging our donation, we give to our readers.

"HAMBURG, 109 Kieler Strasse, June 21st, 1861.

"Reverend and Dear Sir:—Two days ago I had the pleasure to receive your favor, dated June 4th, containing a bill on Paris, of 528 $\frac{75}{100}$ francs, for the Tract Society at Bucharest, for which I also would offer *my* best thanks to you and your respected society. As Mr. Kleinhenn passed Hamburg, nearly two months ago, on a journey to England, where, as far as I know, he is still, I shall send your kind gift to him, after endorsing it upon him, and have no doubt that he will be able to realize the payment by some banker in London. I also send these lines to Mr. K. to inclose them to you, as he will, without all doubt, express to you his thanks for

the large and liberal donation of your society, and to inform you of *his* receiving it. I have called it a *large and liberal* donation, and so truly it is, and more especially when the state of *your country* is considered, as I see with deep regret that those who for almost a century have lived together in unity, have now begun to be enemies and to fight with each other. Oh, what a great pity, humanly speaking, this is, as there is no end to be seen of that war, and as the concomitants of war are always very distressing, and destructive of the little good existing in a country, may the Lord, therefore, in mercy, soon put a stop to the war in your country, and give you again the enjoyment of peace and tranquility. It would appear to me, that, as besides the many human *lives*, the war will cost an immense sum of *money*; a proposal made to settle the slave affair in the way England did, paying as much as twenty millions of pounds, might perhaps be conceded to by both parties. Might not this thought be suggested to the President and the country, for one day or other terms must be come to on both sides, if you will not carry on war for ever. Excuse these remarks, I am no politician, but could not help making them, and should be glad to see again the Word fulfilled in America—'Behold how good and pleasant it is for brethren to dwell together in unity.' May the Lord direct your rulers by the spirit of wisdom and righteousness, and make them to be *lovers of life.*

"As to your publication, the CHRISTIAN WORLD, I shall be very much obliged if you will favor me with a copy. The bookseller and Baptist preacher here, Mr. I. G. Oncken, receiving the American Messenger, in German, a monthly publication, I believe from your society, this will afford a safe opportunity to send it.

"And now, farewell, dear sir, and may the grace of the Lord be soon made manifest to your country, and rejoice you and cause us to hear of peace.

"Wishing you every blessing from our Triune God, and begging also an interest in *your* prayers, on behalf of ourselves and our work among the people of Israel, I remain with Christian regard,

"Yours, very truly and affectionately,

"F. W. BECKER."

"RIVERSTOWN, near Cork, August 13th, 1861.

"My Dear Sir:—Allow me after a somewhat long delay, to return to you, and through you, to that society which has so liberally responded to the application of the Bucharest Christian Tract Society, our hearty thanks When I received, through my honored friend, the Rev. F. W. Becker, the bill for 528 $\frac{75}{100}$ francs, we had almost given up all hopes of receiving any answer at all, and therefore when it did come, it caused the most abundant joy, and also heartfelt gratitude to God who had so directed matters. After a little effort and delay, we succeeded in cashing the bill. Our society feel deeply indebted to the friends in the United States, for this their liberal assistance, and we trust that the blessing of Him who passes

over no act of kindness done to His weak children, without rewarding the doer, will rest upon them, and that He will shelter them in the troublous times around you, beneath His own almighty wings.

"I do most fervently hope that the blessings of peace may be soon restored to your disunited land.

"Our little society in Bucharest has gone on steadily progressing, and promises to prosper. Last year it distributed upwards of 8,000 tracts in German, Wallachian, and Hungarian, and very recently two Wallachian priests offered to undertake the circulation of our tracts amongst their own parishoners.

"A great desire at present exists amongst the inhabitants of that Principality, for the Bible, and that too amongst all classes. We have *not yet* got it to give to them.

"With kindest regards to yourself (we met at Mr. Becker's, in Warsaw, some twelve or fourteen years ago, when you, with several other gentlemen, were returning from St. Petersburg) and to all our friends,

"I remain, dear Dr. Baird, yours truly in the Gospel,

"F. G. KLEINHENN."

THE WORK OF GOD IN SWEDEN.

We present our readers with the following interesting letter from our Missionary at Stockholm, giving some account of the wonderful doings of God in that land.

"STOCKHOLM, Aug. 2d, 1861.

"In writing again to the AMERICAN AND FOREIGN CHRISTIAN UNION, I am very much pleased to address my letter to my old friend, Dr. Baird, as I have seen by the note of Rev. A. E. Campbell, that you have re-entered into your old place in the Board. I wish again to give you some news from us here in Sweden, and I am indeed sorry to have delayed this for so long, but do not like to take up the time with relating what could well excuse this delay. I will only mention, that since I last wrote, I have twice been sick, probably in working beyond my forces.

"Since my activity has got a more fixed form, there is not much to tell about it. My preaching in the Bethlehem Chapel, the writing of my periodicals, and my correspondence with souls inquiring and concerned for their salvation, all this has, with the help of the Lord, continued in the same manner as before, and I must praise the grace of God, that He still pleases to use this miserable instrument. With regard to the work of the Lord in our country, I consider myself more and more as a mere spectator, as this work is now so widely spread, and as God has raised up more youthful and energetic laborers into this harvest.

"By the correspondence of the *Evangelical Fatherland Institution*, with its many agents and colporteurs I have occasion to look over this work of

the Lord, and, praise to his name, speaking generally, we may say of it, it continues to advance. We are repeatedly informed of new awakenings here and there, and we have rejoicing testimonies that, under the care of the Great Shepherd, awakened and believing souls are supported and preserved, if even the wolf now and then catches a sheep out of the fold.

"During this last year the *Evangelical Fatherland Institution* has spread 227,597 books and tracts and 144,000 separate numbers of 'The Messenger;' the subscribers to this periodical last year, amounted to 11,000, and this year to 14,000. Another monthly written for little children, and published by the *Evangelical Fatherland Institution*, had 2,000 subscribers in 1860, and 3,000 this year. From the beginning of its existence in May 1856, to the last of December, 1860, the Institution has sold or given gratis, more than 1,500,000 books and tracts. The number of its colporteurs has now increased to 55, of which 49 are in activity; the agents in the provinces amount to 120.

"In the letters of our colporteurs we have many interesting evidences of the faithful and almighty working of our Lord. There is one characteristic feature, meeting us almost everywhere in their monthly reports. They have had to struggle with animosity and resistance, and they have also witnessed a most blessed change in places and in the very same persons, in such a way, that those who were once their enemies, have eagerly wished to hear them, and have cried: 'Come here, come down to us, come and preach to us!' And though we have now about 50 such Evangelists, we are not by far able to answer every special call, and much less their number is in proportion to the real want.

"I am sure it will interest you to hear some proofs of what the Lord is doing among us, though in a letter like this, I cannot give you anything more complete. One of our colporteurs in Westmanland writes:

"'I had a call to visit a forge. On my arrival I found assembled in the open air a crowd of people, desirous to hear the Word of God. Some of them had wandered many miles and others had little children on their arms. It was very cold, the snow was deep, and the authorities were not willing to give us a room where we could assemble for worship. I wondered what our Heavenly Father intended to do with us. By His Spirit he led me to go to the people where they stood in the snow, and ask them if they wished to hear the Word of God. A very loud 'yes, we do,' was their unanimous answer. Some of them had tears in their eyes. I read to them and spoke over Matth. 5: 1–12, and God let us feel his presence and the power of his Word. It is a pleasure to tell you, that when I had spoken for a while, a mild wind began to blow, which unclouded the sun, whose brilliant rays warmed and cheered us.'

"In another parish of the same province, another colporteur found a woman who had been awakened many years before. In her concern for her salvation she had spoken to the clergyman of the parish, and he had declared her to be mad. Her parents, unbelieving and hard hearted people, had forbidden her to read the Word, and finally she really grew weak of

mind. 'When I visited her,' so he writes, 'she was bound with an iron chain, and had been so for many years. I spoke to her, but she answered me very unpolitely. When I saw her in this depraved state of moral and corporeal misery, my heart was filled with compassion. I took my Bible, read the 25th Psalm, knelt down and prayed to Jesus, that He might for the sake of His name, rescue her soul and take off the horrid chain from this sheep, which he had himself redeemed with his blood. In praying so my heart was filled with joy and certainty of being heard. When I rose again, I saw that the eyes of the poor woman were filled with tears; she stretched out her hands and begged me to take off the chain. She also expressed a great desire to follow me in order to hear the Word of God. A friend of mine who was with me, offered to take her to his house. I then spoke to the parents, and though they were at first most unwilling, they at last consented to let her go. In the house of this pious friend of mine, God has operated a great change in the poor woman. They have tended her most kindly, they have read to her the Word, they have prayed with and for her, and the Lord has blessed these efforts, and given her soul and her body more and more strength. She has now even been able to work, and when I saw her again, I could hardly recognize her. God be praised for this wonder of His grace!'

"I end here this brief sketch of the proceedings of the *Evangelical Fatherland Institution*, and give you an extract of a letter from one of my friends, in which he informs me of the conversion of a clergyman and his wife, known to me by some of their relations, who are believing souls. Every conversion is indeed a wonder of the Lord, and we rejoice and praise Him for every soul thus brought from darkness to light; but this joy is doubled when the Spirit of God has won one of those, who are called to teach others. The particulars connected with the conversion of this clergyman are, besides, so interesting that I wish to communicate it to you.

"One day, in the beginning of this summer, one of our colporteurs, Mr. M., arrived at the house of that clergyman; his wife was alone at home, and was very glad thus to get an opportunity of speaking at her ease with this humble servant of the Lord. She had for sometime been concerned for her salvation, but had never ventured to speak of it to her husband, and *he* also had felt much anxiety as to the real state of *his* soul, without being able to reveal these uneasy thoughts to his wife. The conversation with M. was of great benefit to the lady, and she wished very much to invite him to spend a day or two at her house, but fearing the displeasure of her husband, she desisted from it. On his return she told him of M.'s visit and of a meeting appointed for the following morning at a distant place, where M. intended to speak to the people. She was very much astonished to hear her husband express some regret not to have been at home, and also a wish to hear M. preach on the following day. Early in the morning he really set out for the appointed place, and as the roads were bad, he was obliged to go on foot a considerable way off. He promised to be at home at twelve, as he had a pressing work to do, but it struck twelve, two, four,

eight, nine, and he did not come back. His wife, far from being uneasy at this unwonted absence of her husband, took this rather as a sign that he had taken interest in what he had heard. In the meantime she tried to quiet her own soul and gain for herself certitude and light. She sat down to read a declaration of Rom. 4 : 6–8, and as she read, scales fell from her eyes, God let a glimpse of His light into her heart, and for the first time in her life, she could believe and praise the Lord for His grace. At ten o'clock her husband at last returned, he had forgotten the promise as well as his business, 'the woman then left her water-pot,' and now he came home full of joy and praise. What he had heard that day, had brought a new light even to his heart, and every believing soul may easily imagine the happiness of this couple, when they met and could communicate to one another, the experiences of that memorable day.

"Though I have only related some few peculiar events, you may see by what is told, that the Lord is working among us with His Spirit.

"If it be so God's will, I hope to have the pleasure of writing to you more than this time. I hope you have not lost your old interest and love to Sweden, and that you remember us in your prayers, as I most heartily wish to my old friend, Dr. Baird, health and strength to continue the labors in the vineyard of the Lord.

"Remember me to the other members of your board.

"Yours most affectionately and respectfully,

"C. O. Rosenius."

A SABBATH AT TURIN: LETTER FROM DR. BAIRD.

"Turin, Sept. 16th, 1861.

"Finding that I could not get from Geneva to Florence before the Sabbath, I resolved to come over to this place and spend the Sabbath here. For this purpose I left Geneva on Friday P. M., at 3 o'clock, and arrived on Saturday at 1 P. M.; making this long journey (thanks to the railroad) in twenty-two hours, just twelve of which were spent in crossing Mont Genis in a diligence—for the tunnel through the dividing ridge of the Alps is not yet finished. Probably it will be open just about the time the Hoosic tunnel will be, in the year of Grace 18—. Nevertheless the work will be accomplished, I doubt not.

"The Rev. Dr. Revel and several other members of the Geneva Conference came with me. Yesterday (Sabbath) I had the pleasure of attending Divine Service in the Waldensian Church, which is a beautiful building, and far more imposing than I expected to see it. When I was last here I had not time to visit it. The Rev. Mr. Charbonnier of France, preached an excellent discourse in French, at 11 o'clock, A. M., from the words: '*Behold I stand at the door and knock*,' etc., (Rev. iii : 20.) The Sabbath School was held at 9 o'clock. I had the pleasure of addressing an interesting company of *black-eyed* and attentive children, in English, Dr. Revel

interpreting into Italian. At the close, the children rose, and bowing, gracefully said, in the sweetest manner possible, 'Gratia, Signore; Gratia, Signore.' I noticed that when I quoted a text, or referred to a chapter, they quickly searched for it in their New Testaments. In the afternoon, at 3 o'clock, the Rev. Dr. Cather of London, preached a sermon in English, which Dr. Revel interpreted into French.

"The Waldensian Church in this city is an ornament to it. The large building in rear of it accomodates the pastor's family, and also has several rooms for schools, lectures, etc., one of which is used by the English as a Chapel, where the Gospel is preached to a congregation varying from twenty-five to sixty, according to the season. In a little while I must leave for Geneva and Florence.

THE WORK OF GOD IN PERU.

"Callao, Peru, July 23d, 1861.

"To the children,—As the Lord makes the wrath of man to praise him, so also he sometimes makes the love of money to praise him.

"It is supposed that within a few years 25,000 Bibles and Testaments have been sold in Peru. An agent of the British and Foreign Bible Society has been here a few weeks, and has, in the meantime, disposed of over 7,000 Bibles. How does all this happen? Do the priests favor it? No. Does the press, the booksellers, or Protestants?

"The great secret lies just here. These books are beautifully printed and bound, and they are remarkably cheap. For instance, a gilt Bible is sold for what it would cost to buy a little paper covered catechism. The wholesale buyers of these books generally take them as a speculation, to sell in different places in the interior. While the wholesale dealers buy for gain, the buyers of single copies have a higher motive.

"That so many Bibles can be sold here, shows that the spiritual leaders are not very vigilant in opposing the spread of God's Word. In regard to this particular thing, there is more freedom here than in many parts of South America.

"Thanks be to God, there are many more openings in South America, for the introduction of the Gospel, than has generally been supposed. Still, the doors are not all open. A deep night hangs over the continent. There is ignorance to contend with. Although large numbers can read, yet but few have read enough to make them liberal in their views. The priests are very careful that the primary instruction of the children shall consist principally in learning their catechism. But the school system is improving, and soon, by the aid of preaching the Gospel, circulating the Bible, by a higher intellectual culture, by the influence of foreigners, and by the more potent influence of the Holy Spirit, we may expect to see the dawning of a glorious day over this continent, for which Christians have done so little.

"I think I shall surprise you when I say, that there are now laboring in South America fifty-seven missionaries of the Gospel. There are among them represented, the following denominations: English Episcopal Church, American Episcopal Church, Congregationalists, Presbyterians, Baptists, Methodists, and Lutheran Church. Nearly all these are laboring among the Protestants. It gives you some idea of the Protestant force in South America. Last week I saw a letter from Rev. Mr. Goodfellow; he writes that at the last communion seventy were present. The Church is in Buenos Ayers. Nine only of the fifty-seven ministers are on the west side of South America.

"To effect great progress in South America, there must be many appliances employed and many years of patient labor. I wish all the children of North America to keep themselves acquainted with South American affairs. As sure as the eternal word of God the regeneration of the nations and the conversion of the world is certain. South America is, therefore to be evangelized. You of the United States have much to do in this work. All of you can pray, most of you can contribute to sustain the operations of those societies which are directing their efforts to these long neglected fields. Some of you will be needed in person, to come to this land; be prepared to go wherever Providence calls.

"There is something sublime in the display of patriotism in my beloved native land. Each man is ready to march to the field of action if called by the President. And those at home feel that they have much to do in this struggle, even though they remain at home. So in the Christian warfare, be ready to go at the bidding of your Great Captain. Wherever you are, you can aid the great cause.

"Next Sabbath will be our time for observing the Lord's Supper. A young man will then make a public profession of his faith and be baptized. He had been a reckless young man, but the early training of his pious mother did not leave him, and the Holy Spirit did not forsake him.

"Very truly yours,

"Nath. P. Gilbert."

"P. S.—29th. Yesterday the young man was baptized. I suppose this was the first case of adult baptism that has occurred in Peru, in connection with the Protestant faith. On another occasion two communed for the first time, they had previously been baptized.

THE WORK IN OUR OWN COUNTRY.

It could not be otherwise than expected that, laboring as some of our Home Missionaries are doing, in the Southern as well as the Northern cities, that their labors, to some extent, would be hindered; yet we have reason to thank the great Head of the Church, that so few obstacles have been placed in their way. They have gone forward trusting in God, and

the results of their labors have been most encouraging. During the warm weather of summer, some of the schools have been temporarily suspended. And in some cases the labors of the ladies who have so freely and voluntarily aided in the work of instruction have been put in requisition in making garments for our soldiers.

But as these matters have now been arranged, they are enabled again to enter on their work ; and the schools have been opened with increasing prospects of usefulness. This is a branch of effort which may well enlist the prayers and sympathies of Christian people ; with the adult population, whose opinions and habits of thinking have been formed, there is much less hope of change than with the young, whose habits are in a forming state. Especially is this true of individuals who have confided everything to the priests, and who regard them as having the power of the keys to open or shut heaven against them. We have, therefore, given our attention specially to the work of Industrial Schools—combining labor and instruction—and these schools have been greatly blest in the salvation of parents ; fathers and mothers have become interested through their children, and have been led to the sanctuary, where they have heard the truth as it is in Jesus.

A few extracts from the reports of the missionaries will present the facts as they exist.

An Italian missionary in this city, writes as follows :—

"I am happy in reporting the interesting state of feeling among the Italians of this city. The Sunday School is doing much to bring the young to an acquaintance with the word of God. They learn their catechism well and they find it a great help, and a key to the Bible. On the 26th of the month, in returning home from the church in the morning, I found a large number waiting for my return, and with one accord they requested me to hold a prayer-meeting with them in the evening. With joy I promised to do so ; and at the appointed time I met them, and read, and sang, and prayed with them, for the space of an hour.

Another missionary in one of the Southern cities, writes :—

"Since my last report, I have resumed my fourth Sunday School, which was suspended, *chiefly* on account of small pox being in the neighborhood. We opened yesterday, (Sept. 29,) and had present, four male and five female teachers, with an attendance of *over* forty scholars. Although the war is upon us, yet we feel, we ought to persevere, and learn the young minds how they may avoid, under the teachings of the Holy Spirit, the dreadful sin of rebellion.

"Our schools are not so full as they were at this time last year ; this is owing to military companies passing through the city, and to military camps stationed all around us. I still make my usual round of visits among the poor and the destitute, and though I am generally well received, I find that the anxiety about politics at present, engrosses most of their

attention. Still I am enabled kindly, yet firmly, to point out the sad results of this unholy rebellion, and have thus the opportunity to lead men to be true to their country, which is a duty second only to be true to their God. At one of my weekly evening meetings (for I have several in different parts of the city, and the manner in which I conduct them I have explained in a former report,) when I was explaining a part of God's Word bearing upon our present troubles, and the duty of Christians in this matter, I could see many cheeks streaming with tears, and hear that it was true what I said, 'that if the children had been raised right, (under God,) such calamities might not have come upon us. I thus have an opportunity of pointing out the duty of training up children in the nurture and admonition of the Lord, and sending them regularly to the Sabbath School, and also bringing them to the weekly evening meetings. I would say in conclusion, that so far our work is not hindered, but we know not what a day may bring forth. Should the rebels get possession here, I will never live one hour under their reign."

A missionary in New Jersey, laboring among the Germans, writes :—

"In sending you my report for this month I can only say that the Lord has continued to bless my labors here among the people. The service is exceedingly well attended, and I think I see the faces of those who perhaps never called upon the Lord and our dear Redeemer, now beam brighter and happier. We are in hopes that at the next communion season many will come forward to profess Christ, who now, although not yet admitted to the Church, try to bear testimony for Jesus, who died for them, in their lives and daily avocation.

"Many difficulties beset our endeavors to bring the wanderers to Christ. Some object to come to church because there are no candlesticks on the altar. Poor deluded beings ; we pray for them, and especially try to interest them in the true faith as it is sustained in the blessed Word of God, and as Christ has taught it to us. This is hard labor, considering the prejudiced, ignorant state of their mind. *Real Missionary work* ; but the Lord will assist us with His Holy Spirit.

A female missionary in one of the Western cities, writes :—

"Sickness has kept us in, some days, in this month, otherwise the usual routine of visiting with us has been as formerly, The schools are rather small, but now increasing, and very interesting ; some of them take so much pleasure in learning, and reciting their scripture cards, both large and small, that it is a pleasure to hear them. Our own Sunday School is also improving in every respect, which greatly encourages us. We have visited several hospitals, both for soldiers and others, and have found several very interesting cases. One woman, a Catholic, has been quite alarmed in the prospect of death. She received a Testament, and reads it alternately with her prayer book. It is so seldom we can gain their consent to *read* the Scriptures, that when we do, we feel quite satisfied that it

is the promptings of the Holy Spirit, and that He will continue its office work, till He brings them into the sure fold, acknowledging Christ as the true and only shepherd. The most of the women in the city hospital are Catholics, but they hail our coming with apparent joy and accept our paper with delight. We have taken some pains to gather religious reading for the soldiers, for which they seem very grateful. We have found some interesting cases of individuals inquiring after the true riches, longing and reaching for something on which the mind can rest, when the shafts of death are flying around them. Some of them now remember the prayers of their mothers and loved ones at home. These things drive us close to the cross, and make us feel more sensibly the need of a 'closer walk with God.' The soil is truly sterile and barren, in which we are called to labor, for ignorance and superstition are formidable foes, and the fogs and mists will never give way, till the Son of Righteousness comes with healing in His beams. But when we see any signs or indications of fruit, we 'thank God and take courage.'"

MISSIONARY INTELLIGENCE.

CENTRAL TURKEY.

Dr. Goodale of Marash, has lately visited the out-stations of Albistan and Tarpuz, under the care of the American Board. At the former place, the work commenced about five years and a half ago, under these remarkable circumstances: "A Protestant from Aintab who stopped there over the Sabbath, lent an Armenian Testament to a young man, who wanted it as a curiosity. Soon after, another young man became possessor of it, and began to read. The interest rapidly spread, and now the Protestant community numbers about one hundred and fifty souls, and the work is in a most promising state. Almost every week some come forward and declare themselves Protestants. At a neighboring village there are already, about sixty adherents of the Evangelical faith, and there is a good prospect that the entire village, before six months pass away, will be Protestant." "The work in Marash and the surrounding country," says Mr. Goodale, "is going forward with uninterrupted rapidity; never has it been so prosperous as at this moment."

SYRIA.

"There is now," says one of the American missionaries, "throughout our field an open door for all kinds of missionary operations. We have, as yet, full liberty, and can go where we please. Many are willing to hear the Gospel, to receive our books, and to send their children to our schools. But the utter uncertainty which hangs over the country, the perpetual discussion of the gloomy prospects, the thirst for revenge,—these, and the like causes and influences, greatly harden the heart and impede the progress of the Gospel in this region.

BURMAH.

Mr. Stevens, of the American Baptist Mission at Rangoon, has been

making a preaching tour through several neighboring towns; in the course of which he observed with joy many signs of interest in the doctrines of the Gospel, although there was still an unwillingness to embrace them, on account of the opposition of friends and neighbors." Mr. Kincaird, of the Prome mission, after a similar tour, says that whole villages are turning from heathenism. In one village, where there are two Christian families, the kyoung, or monastery, has been abandoned by the priests, and the people refuse to support them any longer, and the building is now given up to the Christians for a school. In another village, two miles off, Buddhism is entirely given up, and a number, it is believed, have been taught of the spirit. In seven or eight other villages there is a spirit of inquiry.

The labors of an excellent female missionary, Mrs. Ingalls, at Letpidare and other localities within the bounds of the Nenthada mission, have been wonderfully blessed. Within the last three months, Mr. Crawby has been called to baptize twenty-one persons, who are the fruits, under God, of her devoted and self-denying exertions. "And there is every reason to believe," says Mr. Crane, "that these are only the first fruits, to be followed by a glorious harvest."

SIAM.

Messrs. McGilvary and McFarland and their wives, have arrived at the new station of the Presbyterian Board at Petchaburi. This is the first station in Siam that has been occupied at any distance from the capital. It is a small town of fifteen thousand inhabitants; the brethren begin their work there under favorable circumstances.

INDIA.

Since the suppression of the fearful insurrection of 1857, India has unquestionably presented a more hopeful appearance to the friends of missions. It is remarkable that in some of the cities of Northern India, which at that season were distinguished for treachery and carnage, the preaching of the Gospel has been attended by the grace and power of the Holy Spirit, to an extent hitherto unknown. In all the populous cities the missionary and native Evangelist can command a numerous and generally an attentive audience; and numbers are ready to admit the truth and excellency of Christianity, who are still enchained by superstition and caste. In the Presidency of Madras the disposition of the people is no less hopeful. They send their children to mission schools, where they know the Bible is taught and explained, and that with a view to the conversion of the people; and to whatever extent such schools can be multiplied, they will still be crowded with Hindoo youth. There have been several striking instances of conversion in some of the educational establishments. Young men of high caste have forsaken all for Christ; and although such events produce temporary consternation, and the school for a season is reduced, yet within a few weeks alarm subsides, and the classes are filled up as before.

SOUTH INDIA.

The native minister at Obesha, a station of the Church Missionary Society, speaks of the past year as a

memorable period in its history. A little company of devout believers has been gathered, begining with two Syrian youths, who entered zealously upon the work of making known that Saviour whom they had found, to their benighted countrymen. "A great deal might be said in proof of the sincerity of these dear people; such as their pious endeavors to instruct their wives and children, their concern for the slaves who work for them, their quiet reasoning with their neighbors, and their frequent applications to me to learn the proper method of arguing with the heathen."

POLYNESIA: RARATONGA.

Interesting news from this island reaches us. The Rev. W. Wyatt Gill, of the London Missionary Society, reports: "Our work here is going on very well. True, we have not all sunshine, nor is it all shade. Our grounds for encouragement are very great indeed. A few days hence, I hope to admit twenty-four to the Church at Ivirna and Onerva. At Raratonga a great revival has taken place; upwards of eight hundred individuals have joined the classes. In confirmation of this statement I will translate a portion of a letter I have just received from the native teacher and the chief at Arovangi. They say: "This is a season of great joy in Raratonga. Multitudes of men and women, and young persons, have been led to abandon their former evil practices and their backsliding, and have with all their heart believed upon Christ, and have been admitted into the fellowship of the Church. You will rejoice, and perhaps also you will fear; you will rejoice truly with fear and trembling on this thing which has recently grown up among us, because they who have thus come to the Church have been notoriously wicked in their past lives. It was in the month of August last, that this thing grew and gave us such joy. I have not time to tell you more, the ship is going away soon, but I write to tell you that it is well with us and the Church of God here."

EROMANGA.

This island, where the lamented Williams suffered death, is now the scene of a fearful scourge. "We are passing through a season of imminent peril," writes a missionary, "on this and the neighboring islands, by the introduction of the measles, which have destroyed two-thirds of the population in many villages. The natives in general, look upon us as the cause of this scourge; and being maddened with enmity, have risen up to destroy all foreigners. They nearly succeeded in killing all the Europeans a few days ago, and made another bold attack on the sandal-wood establishment two nights since. They held a council before our door to kill us, but were divided in their counsel, because the fear of God seems to be upon them all. It is truly awful to live among such a savage people at such a time as this; but 'the name of the Lord is a strong tower.' The only Christian native on the island has taken refuge with us.

"Their wickedness was very great during the two past years. Crimes of burning villages and killing of helpless women and children were increasing. In warning them of their danger, but one week before the measles came among them, I

taught them the doctrine of a retributive Providence with unusual earnestness. That day will not soon be forgotten; for the chiefs and leaders in crime and idolatry are now nearly all dead. Many now exclaim that the Word of God is certainly true; but hate us, as the cause of bringing their sins to remembrance in the light of this new doctrine. Idolatry has received a death-blow. Some of them have so feared Jehovah as to remove their images out of the villages where the sick were lying, and I hope they will soon destroy them."

CHINA.

The baptism of two Chinese converts, is an interesting incident in the history of the English Church Mission at Fuh-Chau. These are the first baptisms in connection with that mission since its establishment, in May, 1850—eleven years of toil and prayer. There are in all, some sixty adult native Christians in that city and its vicinity—the fruits of the labors of missionaries from several countries. Encouraging indications, however, are noted by the laborers in their arduous field. The people, as a mass, it is believed, and even their rulers, are becoming more favorably disposed towards foreigners in this part of China; owing, probably, in part, to the events of last year in the north of the empire. The city is now more open to missionary labor than ever before. Two chapels, and a site for dwelling-houses, located within the walls, have been secured by the mission of the American Board, which hitherto, has been opposed by the authorities in every effort to rent chapels in the city. The American Methodist Mission has for several years met with considerable encouragement in the country, some twelve or fifteen miles west of Fuh-Chau. At present, two comfortable chapels are building at two places, where there are native converts. What is worthy of particular notice in this connection is, that a large portion of the labors spent in building these chapels, is given by the native Christians residing in the vicinity. The various missions at Fuh-Chau employ some eight or ten native Christians, as helpers or preachers.

NEWS OF THE CHURCHES.

The most notable occurrence, perhaps, to be chronicled this month in the CHRISTIAN WORLD, as of general interest to the religious public, is the great meeting of the Evangelical Alliance, held in the city of Geneva, Switzerland, in the early part of September. It is not our purpose to give in this department of the magazine an extended account of that convocation, whose sessions began on Monday the 3d, and lasted about a week. This will be done in due time by one of the Society's Secretaries, the Rev. Dr. Baird, who was present, and took an active share in the conference. We learn that the occasion was one of great and sustained interest, comparing very favorably with those assemblies of a similar character, which had been held in previous years at London, Paris, and Berlin. Much fruit, we trust, will come of it, in the closer

union and more efficient co-operation of evangelical believers in all parts of the world, and in the encouragement of every good work; especially in the countries which were most fully and honorably represented, and which constitute the principal sphere of our Society's operations—France, Switzerland, Italy, and Germany.

FRANCE.

As we intimated last month, an important step has been gained for the cause of Christian truth and freedom in France, in the matter of the Protestant Schools in the department of the Haute Vienne. Repeated remonstrances had been brought before the prefect of that department, against the course of the village authorities in sundry localities, who for the last nine years have persisted in closing these schools. That magistrate, however, sustained their action, declaring that "these schools are established by the Evangelical Society, whose object is to spread its doctrines by all the means which God has placed at its disposal; and that consequently, these schools would become institutions of religious propagandism." This unrighteous decision has been overruled. We learn, says the Archives du Christianisme that the re-opening of the Evangelical Schools has just been determined upon by the Departmental Council of the Haute Vienne, in accordance with instructions received from the Ministers of Public Instruction, and from the Prefect of the department. The Council, in its session of August 14th, withdrawing the opposition against the teacher Jusnet, authorized him to open a special school at Balledent, for the Evangelical Christians, on condition of receiving only the children of his co-religionists. It is understood that the other teachers may also open their schools on the same conditions.

ITALY.

It is now understood that the new Prime Minister of King Victor Emanuel, Ricasoli, who has succeeded Count Cavour, is even more favorably disposed toward evangelical principles and religious liberty, than that distinguished and lamented statesman. It is said that he is resolved to see the rights of all Christian communions, not only guaranteed in the constitution, but in actual exercise throughout the kingdom. Of this disposition he has already given proof, in the case of the Waldensian Church at Leghorn. Ricasoli's first official act, was to put an end to the disgraceful chicanery, by which the priests had until then, prevented the opening of this place of worship. It is reported, that in conversation about this matter, he declared that it "burned him at the heart," and that he was ashamed of the course taken by the officials of his country. The church was opened on the 19th of June last, and has been filled Sunday after Sunday with crowds of eager listeners. Mr. Ribet, the young minister in charge, has been the object of unceasing abuse from the Romanist pulpits, as well as of threats and plots of personal violence; but he continues undauntedly to proclaim the Truth, with great plainness and power.

GERMANY.

It has become of late years, a favorite custom of the Evangelical Christians of Germany, to hold frequent convocations, very similar in

character to the great Evangelical Alliance, but much more restricted as to the territory represented, and much less formal in the details. This is a most promising token of increased vitality and energy in the awakening churches of the land of Luther. In spite of geographical divisions, which break up that country into so many petty states, there is a strong tendency, both in the political and in the religious world, to unity and co-operation. Two of these conferences have lately occurred at Barmen, and at Filberfeld. They are spoken of as characterized by deep solemnity and earnestness and a genial spirit of paternal affection. Although not strictly ecclesiastical organizations, but intended for general edification and free debate, these meetings look toward an object dear to the hearts of God's people in Germany—the union of all who love Christ in one body and spirit.

MISCELLANEOUS.

OUR OWN COUNTRY.

Our readers can hardly expect that in a monthly journal like ours we can give them a record of the stirring events that are daily taking place in our own country. Still, though reaching our readers but once a month, we cannot consent to remain silent, we would lift our voice with other periodicals, and utter our testimony in favor of the right, that we may help stimulate every patriot to put forth his noblest efforts to uphold the government of his country.

We regard the government of these United States as on the side of right and righteousness and freedom. And dead to every virtuous sentiment must that heart be that will not put forth a hand to maintain its integrity, and perpetuate the free institutions purchased by the toils and struggles of our forefathers, and bequeathed to us as their dying legacy. Our prayer is that God will prosper the right, and in His providence, overturn and overturn, till slavery and oppression in every form be done away, and be known only as having once existed.

LATE INTELLIGENCE FROM SOME OF THE MISSIONARIES.

The Rev. R. Montsalvatge has removed his family to Carthagena. This we advised him to do in our last communication to him. The expense of living will be much less than in Panama, and he will be able to prosecute the good work which he has begun, not only in Panama, but extend his labors to another field. He has been able to sell and give away a large number of Bibles and Testaments. There is hope for any people where the Word of God is read, and they allowed to judge and think for themselves.

The Rev. Mr. Gilbert. His original field of labor was Valparaiso, or Santiago, in Chili. But as he was about to sail for his place of destination, an earnest application was made by the A. S. F. Society, that he

should go to Callao, and occupy the post that had been left by Rev. Mr. Swaney. From the urgent request of the sailors at the Chinca Islands, about a hundred miles below Callao, the Rev. Mr. Swaney, had been sent there as a chaplain. But owing to the war and other causes, especially the withdrawment of the sailors from the island, it was deemed best that he should go back to Callao. Accordingly, Mr. Gilbert has gone to Valparaiso. The Rev. Mr. Trumbull has been long asking for an assistant on his field; and we rejoice that now his request can be met. His labors among seamen beyond the duties of his parish, have been very great. And he has no doubt but a considerable amount of means can be raised on the ground for the support of the missionary. Mr. Gilbert was to sail for Valparaiso on the 26th of August.

The Rev. Mr. Hall, Florence. The last intelligence from Mr. Hall is encouraging for the future. He is making arrangements for the opening of an American Chapel, where our own countrymen, who may be there, may hear the Gospel in their own language, and sing as in their own native land, the songs of redeeming grace. From late letters of Dr. Baird, it seems he was on his way to visit Mr. Hall, and to consult and to arrange with him about the best plans of carrying forward the missionary work in that land.

"*I am doing a great work!*" So said Nehemiah. To some it may appear as affectation or pride, were we to apply the words to the work in which, as a society, we are engaged. But of one thing we can speak with assurance, and that is, that the missionary fields we are aiming to cultivate are among the most important of any now occupied by the missionaries of any society or board. And it is in view of this fact that we appeal to all our friends and co-workers, and ask that we may have a special interest in their prayers and sympathies at the present time. It was the prevailing feeling among the friends of the A. B. & F. M., at their late meeting, that they were not to rely so much upon the large contributions from the rich, for the prosecution of the work, as upon bringing the matter home to the conscience of every member of the churches who contribute to their funds, and obtaining something from each individual. In this way they would all be made to feel an individual responsibility for the success of the work. It is upon the same principle that we would make a special appeal to all our friends in this emergency.

We believe it ought to be a settled principle with every follower of the Lord Jesus Christ to practice self-denial, and give to his cause as God hath prospered them. But there are special times, emergencies like the present, when it is right and proper to make a special application to all our friends, Will not then every brother and sister in Christ, who shall read this statement lend us a helping hand. Even a small contribution from each would cause our hearts to rejoice, and lead us to thank God and take courage.

Dr. McClintock's address at the present time is 3 Rue de la Plain Aux Ternes, Paris, France.

Dr. Baird took passage for home in the Arago, which was to sail from Southhampton on the 10th of October.

The A. B. C. F. M. has lately held its annual meeting, at Cleavland, Ohio. We rejoice to learn that their prospects are so good in reference to funds for the future—that they are not to be embarrassed with a heavy debt, that the freewill offerings of the people instead of leaving a debt of sixty thousand dollars, have reduced it to less than thirty thousand. This sum is sufficiently large for any benevolent society at the present time, but our hope and prayer is that the churches will freely and fully respond to their appeals for aid, and thus enable them not only to sustain all the missionaries now on the field, but send forth others who are waiting and ready to go.

BRAZIL.

Just before going to press we received the following letter from our esteemed Missionary, who sailed a few weeks since for his field of labor in Rio Janerio, in Brazil. From the anxiety of his numerous friends to hear from him we publish the letter, as it will afford them pleasure to hear of his safe arrival at his place of destination :—

"Rio de Janeiro, Brazil, S. A.

"Dear Brother :—After a long and tedious passage, we are safely housed in the capital of the growing empire of Brazil. I will not burden you with the details of our voyage, but content myself with saying that we experienced either head-winds or light ones with calms and squalls, from the time we entered the gulf stream until we cast anchor on Friday, the 5th inst, in the harbor of Rio ; we met with a host of large water-spouts in the gulf-stream, and on leaving it one evening about dark we were struck by one of them, which carried away our foremast, we sustained some damage afterward in our rigging, which however was but slight.

"But our mercies have been great, however, and we can bless God that He has brought us thus far in circumstances of so much love, and we have felt much encouraged by this fact, and also by the knowledge that many kind friends and lovers of the Lord Jesus, were praying to Him for us and our safety.

"My dear wife's health suffered a good deal, from having the care and nursing of Charlie. She has fallen away at least twenty pounds, but is already improving, we are pleased with our new home. This is certainly the most beautiful spot upon which our eyes have ever feasted. Nature has done much for this great city. Oh that grace might as much abound, we feel like Paul when he beheld Athens, yet hope that *here also*, the Lord has '*much people*,' and thank him for directing us thither, and take courage for our work. But Oh, how inadequate are we—how small and feeble the instruments—we are lost in this expanse of moral and spiritual darkness, without plenteous showers of Divine Grace, and unless we have the

spirit and the truth in full measure ; pray for us, my dear brother, that our faith fail not, and that our light may not go out.

"As to expenses ; I fear that they will be heavy. Everything demands an astonishing price, to what we meet in a northern market, and I am very sorry that we did not provide ourselves with materials for housekeeping ere leaving the States, however we will do all we can to aid in reducing our expenses to a reasonable limit. I had written this much in anticipation ; this morning as we came ashore we had the good fortune to meet with Brother Simonton, and we are now at home with Brother Blackford's family, who have received us with open hearts and minds, we find also a brother of Mr. Simonton's who has come to Brazil to labor as a teacher, for a livelihood.

"This is one of the grand holidays of Brazil, the anniversary of their independence, and the city is alive with people, all striving to enjoy themselves after a fashion, to the utmost. Even up here in the quiet shades of Souta Theresa, the echoes of the cannon startle us by their loudness. But you must excuse us for not writing at greater length. The English steamer leaves early to-morrow, and we must have this letter in the post-office in an hour or two, or fail. I have only one thing in our voyage to regret, and that is not having a supply of good tracts for the seamen, who were anxious to have them, and asked for them. We will write again soon. May the Lord bless and keep you and yours in all your labors of love. Amen !

Yours truly,

"A. J. COMPTON, M. D."

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER TO THE 1st OF OCTOBER, 1861.

MAINE.

Bangor. 1st Cong. Society, per A. Drummond,	$10 00
N. Vassalboro. Eliza Fogg,	3 00

NEW HAMPSHIRE.

London. Rev. L. Townsend,	2 00
Paper Mill Village. Rev. D. Adams.	2 00
W. Lebanon. Cong. Ch., per Rev. E. Case,	6 00

VERMONT.

Brattleboro. Cong. Ch. and Society,	74 54
W. Brattleboro. " " "	13 38
Putney. " " "	6 25
St. Johnsbury. 2d Congregational Church and Society, per E. Redington,	18 57

MASSACHUSETTS.

Centreville. Congregational Church,	6 50
Nantucket. " "	13 29
Montague. Cong. Soc'y towards L. M. for Rev. F. B. Perkins,	8 60
Ashfield. 2d Cong. Society,	20 25
Shelburn Falls. Cong. Society,	16 25
Greenfield. 2d Cong. Society,	24 25
Conway. Cong. Society,	33 55
Plainfield. " "	13 60
Worcester. Perley Goddard,	200 00
Barre. Cong. Ch. and Soc'y, to O. Barrett & B. H. King, L. M's,	60 56
Buckland. Cong Ch. and Society,	14 37
Gill. " " "	3 86
Sunderland. " " "	26 35
Williamsburg. " " "	13 29
Conway. " " " add	4 38
Barnardstown. " " "	1 00
S. Deerfield. Monument Church,	3 62
Shelburn. Gent's Asso., $21 85 ; Ladies Asso., $13 47, to make Edmund Skinner a L. M.,	35 32
Northampton. 1st Church,	52 94

CONNECTICUT.

Hebron. Jasper Porter,	2 00
New Haven. 1st Church, bal.,	1 00
Waterbury. A Friend of the Cause,	5 00

Fairfield. 1st Cong. Church, - - - 25 00
Southport. F. Marquand, Esq., - - - 30 00
S. Norwalk. Cong. Church, - - - 17 62
Southport Z. B. Wakeman, - - - - 20 00
" Dea W. W Wakeman, - - 20 00
Mi ford. Plymouth Church, - - - 7 37
Glastenbury. Union Prayer Meeting at Eagle Mills, per R. G. Hooper, - - 11 15
Glastenbury. " V. of Connecticut," - - 5 00
Mansfield Centre. Three Friends, per Z. Storrs, - - - - - - - - 11 00

NEW-YORK.

From the Estate of Ferdinand Bailey, deceased, by the hand of S. Mulspaugh, Executor, - - - - - - - 15 00
Flushing. Miss Martha Tappan, - - - 4 00
Candor. Cong. Ch. $9; from the Estate of Capt. A. Hart, $21, all to make T. E. Hart, L. M., - - - - - - - 30 00
Schoharie. R. D. Ch., per Rev. E. Vedder, 8 01
N. Y. City. Lady Member of the Collegiate D. Ch., per Rev. Dr. Dewitt, - - 5 00
Rondout Bequest of Miss Eliza M. Verplank, per C. V Quillard, Ex., - - - 80 00
N. Y. City. " E. R." - - - - - - 25 00
York. Jas. McNab, - - - - - - 1 00
Haverstraw. Central Presb Church, - - 16 00
N. Y. City. Presb. Ch, Rev. Dr. Hovey, - 21 47
Stuyvesant. D. R. Ch., in part of L. M., for Rev. E. Neveus, - - - - - - 17 00
Greenville. Presb. Ch., in full of L. M., for Rev. J. O. Wells, - - - - - - 30 18
" Methodist Epis. Church, - - - 1 36
Farmer. Reformed Dutch Church, - - 11 47
Aurora. A Friend, - - - - - - 2 00
Bath. 1st Presb. Church, - - - - 7 00
Lakeville. Presb. Church, bal., - - - 3 25
Almond. Presb. Church, - - - - 17 00
Attica. " " - - - - 8 28
Alexandria. Presb. Church, in part, - - 1 40
Phelps. O. S. Presb. Church, - - - 5 00
" A friend, - - - - - - 10 00
Rushville. Cong. Church, - - - - 6 66
" Methodist Epis. Church, - - 1 35
Reeds Corners. " " " - - 1 70
Rochester. M. Verhoever, - - - - 5 00

NEW JERSEY.

W. Hoboken. Presb. Church, for Italy, - 5 50
New Brunswick. Rev. Dr. and Mrs. How, for Italy, - - - - - - - 20 00
Paramus. Coll per Rev. C. Parker, - - 56 10

DISTRICT OF COLUMBIA.

Washington. Rev. A. M. Stewart, - - 1 00

KENTUCKY.

Louisville. Mrs. Tyler, $3, Mrs. Bayless, $2 50, Mrs. Dr. Flint, $2, - - - 7 50

ILLINOIS.

Lisbon. Cong. Ch. Rev. L. B. Lane, - - 7 00

INDIANA.

Madison. 2d Presb. Church, - - - 30 23
" 1st " " J. S. Weyer, 1 00

OHIO.

Cleveland. D. Eells, $1, F. C. Keith, $5, add for L. M. O. M. Oviatt, $10, H. Stone, $10, F. D Eells, $2, - - - - - 28 00
Obelin. Jas. Dascomb, M. D, $5, on L. M., Mrs. B. B Hudson, $3, add on L. M. for W. N. Hudson, J. F. Siddel, $1. G. N. Goodrich, $1, Geo. Kinney, $1, H. Hill, $1, Mrs. S. H. Waters, $1, S. Rossiter, $1, S. B. Ellis, 50c., J. N. Ellis, 50c., Prof. G. C. Finney, $2, - 17 00
Cincinnati. W R. Scarborough, $10 for L. M., Messrs Harwood—Marsh—Clark—Mrs. Swift—Dugan—Wiggans, each $3, - - - - - - 40 00
" Messrs. Harding—McAlpin—Gibson—Leavitt—Mrs. Athearn—McAlpin—Skinner, each $3, - - - - - 21 00
" A. D. Breed—Mrs. Emerson—Shultz, each $2 50. - - - - - - - 7 50
" Messrs. Miller—Johnston—Miller—Mrs. Coons—Fagin—Banister—Pearce—Wayne, each $2, - - - - - 16 00
" Mrs. Bearsford, - - - - - 1 25
" Messrs. Clark, Perry, Gould, Wright, Slocumb, Sayler, De Camp, Warner, Watson, Ferguson, Woods, Wilson, Lewis, Brigham, Mackenzie, Kemper, McCammon, Clark, Miner, Allison, Johnston, Richardson, Andrews, Ellis, Beck, Carson, Lanson, Brown, Hollister, De Wein, Thompson, Carson, Glenn, Appleton, Orr, Norton, Chamberlain, Holford, Magill, Tompkins, Houghton, Morgan, Hopkins, Adkins, Butterfield, Mrs. Soards, Coon, Morgan, Frisbie, Stephenson, Rinehard, Stephenson, Gow, Kendall, Barr, Cramer, Parker, Anderson, Gale, Hurlbut, Dobbeling, Tice, Guild, Mills, McMann, Hurin, Collier, Patterson, Porter, Fay, Nye, Tesh, Shotwell, Bennett, Ong, Carson, Blacker, Dosh, Knight, Clement, Marsh, Davis, Coe, Dexter, O'Kane, D'Orienvelte, Bascom, Van Antwerp, Lee, Aydelotte, Poor, Hollingshead, Blundell, Arnett, Marley, Haynes. Hubbell, Woods, Marsh, Gillespie, Woodruff, Aydelotte, Lewis, McGrew, Cassilly, Lowrey, Herron, Walker, Lowden, Gandolf, Andrews, Kendall, Andrews. Griffin, Smith, Mrs. Musselman, Hughes, Zuerry, Walker, Miller, Andrews, $1 each, - - - - - - - - 121 00
" 19 individuals, 50c. each - - - 9 50
" 2 individuals, 25c. each, - - - 50

MICHIGAN.

Three Rivers. Pres. Ch., Rev. J. H. Ranney, 15 00

CANADA.

St. Thomas, C. W. Bapt. Ch. and Lect. - 21 41
Fingal, C. W. Union Meeting at the Bapt. Church and Lecture, - - - - - 23 37
Ingersoll. C. W. Garlick and Free Chs. and Lecture, - - - - - - 24 99
Chippaway, C. W. Pres. & Wes. Chs. & Lct., 20 35
St. Catharine, C. W. Bapt. Presb. and Wesleyan Churches, - - - - - - 30 23
Drumondville. Presb. and Wesleyan Chs., 13 75

CONTENTS.

Poland and its History, - - - - - - 321
Evangelical Alliance Conference: Letter from the Corresponding Secretary, - - - 325
A Greek Metropolitan and a Bible Agent, - 329
France; Evangelical Church of Lyons, - - 332
Response from the Bucharest Christian Tract Society, - - - - - - - 333
The Work of God in Sweden, - - - - 335
A Sabbath at Turin: Letter from Dr. Baird, - 338
The Work of God in Peru, - - - - - 339
The Work in our own Country, - - - - 340
General Missionary Intelligence. 343
Central Turkey,—Syria,—Burmah, - - 343
Siam.—India,—South India, - - - - 344
Polynesia, Eromanga, - - - - - 345
China, - - - - - - - - - 346
News of the Churches.
Miscellaneous.
Receipts.

THE

CHRISTIAN WORLD.

VOL. XII. DECEMBER, 1861. No. 12.

THE INFLUENCE OF CIVIL AND RELIGIOUS LIBERTY ON ROMAN CATHOLICISM IN THE UNITED STATES OF AMERICA.

[*Read at the Conference of the Evangelical Alliance at Geneva, Sep. 7th*, 1861.]

On the 23d day of June, 1757, was fought the battle of Plassy. The hero of that battle was Robert Clive. The victory which the troops of the East India Company there achieved over Surajah Dowlah laid the foundation of what became, in less than a century, the vast British Empire in India, with 175,000,000 inhabitants. The battle referred to terminated forever the hopes of both Mohammedanism and Romanism for supremacy in India, and secured that great country as a domain for Protestant Christianity.

Two years later, (on the 12th day of September, 1759,) the battle of the Heights of Abraham, of which General Wolfe was both the hero and the victim, destroyed forever the ascendancy of Rome and the Jesuits in North America, by transferring to Great Britain the vast possessions of France in the Canadas, and the great country which stretches far southward, between the Alleghany and the Rocky Mountains. Thus in two short years the French Crown lost a prospective empire in the plains of India, and an actual one in the valleys of the St. Lawrence and Mississippi, which combined exceeded twice the extent of Europe. This was a great loss for the son of St. Louis; it was a greater one for the pretended successor of St. Peter the Fisherman.

But this was not all. France ceded to Spain the great territory of Louisiana at the mouth of the Mississippi, by the same treaty (that of Paris 1763,) by which she ceded the Canadas and the Valley of the Mississippi to England:—thus giving to that Roman Catholic Kingdom complete dominion on the north coast of the Gulf of Mexico. In the year 1800 France recovered Louisiana, but only to sell it in 1803 to the United States. In 1821 Spain sold Florida to the United States; and in 1845 Texas, after having been torn from Mexico, was annexed to the United States; and thus the domain of Protestantism was still further enlarged. In 1848, New Mexico and the country between it and the Pacific Ocean, including Upper California, was added to the United States. These political changes contributed immensely to enlarge the territorial extent of Protestantism in North America. With the exception of the Russian possessions in the north western corner, and the Republic of Mexico, and the States of Central America in the

south, Protestantism has gained territorial possession of the whole of that vast continent.

Equally great has been the numerical increase of Protestantism in North America. In the British possessions, where in the days of the French dominion, Romanism had complete and undisputed possession of the ground, the Protestants are nearly three times as numerous as the Roman Catholics. In the United States, seven-eights of whose area once belonged to France and Spain, and by consequence, were under the Spiritual sway of the Bishop of Rome, the most ardent partizan of the Pope will hardly maintain that one person in seven is a Roman Catholic. It would, probably, be nearer the truth to say that not more than the one-eighth part of the population, (now more than 31,-000,000,) is to be reckoned among the adherents of the Roman Catholic Church.

The discoveries of John and Sebastian Cabot gave to England her claim to a large portion of the Atlantic coast of North America; and when she successfully commenced the colonization of that coast in 1607, the French were in possession of the northern part of it, and the Spanish the southern. Several of the charters which the English monarchs gave to the colonies planted under their auspices, affected to give a title to the country westward as far as the "South Sea," or what we call the Pacific Ocean. The colonies, even in the outset, with one temporary exception, were Protestant—including those from Holland and Sweden. But when these colonies began to push their way across the Allegheny Mountains into the great central valley, they found it studded over with French villages and Jesuit missionaries. Du Quêsne, (now Pittsburgh,) Detroit, Vincennes, St. Louis, Kaskaskia, Natchez, New Orleans, Mobile, were Roman Catholic settlements,—as much so as Montreal and Quebec in Canada, and St. Augustine in Florida. But how great the change! In Louisiana, where the Roman Catholic Church had great advantages, and where there was not one Protestant Church in 1803, Protestantism has now a vast influence, if not a complete ascendency. Out of the original province or territory that bore that name, and was acquired from France during the Consulate of Napoleon I., there have been formed no less than five if not six large states, in all except one of which, Protestantism is the religion of the majority of the people. In Florida, Texas and California, Romanism is now an insignificant element. In only one city or town of importance, (that of New Orleans,) in all the great valley of the Mississippi does the Roman Catholic Church have a majority of the people, even in those in which it was the dominant communion at the commencement of this century. In Maryland, which was, in an important sense, a Roman Catholic colony, the Roman Catholic ascendancy lasted but a little while. Whatever may have been the cause—whether it is to be sought in the political movements which severed the French and Spanish colonies spoken of, from their respective mother-countries, or in the superior qualifications of the Teutonic or Saxon race over the Latin for colonization, or the divine energy of the Gospel, which Protestantism carries with it, or all these combined,—certain it is, that Romanism has nowhere held its own when brought into contact with Protestantism in that part of North America which now constitutes British America and the United States.

These general remarks will suffice to prepare the way for the consideration of the subject more immediately before us, namely: "*The Influence of Civil and Religious Liberty on Roman Catholicism in the United States of America.*"

We must say in advance, that the nature of the subject is such that it demands the array of quite a number of particulars, and a careful appreciation of them and their relative forces, in order that we may fairly comprehend the extent and strength of the influenceof the civil and religious institutions of the United States upon the Roman Catholic Church, its doctrines and teachings, its practices and ceremonies, and its relations to the State and civil Society. It is necessary also, at the very threshold of our inquiries, to have a correct idea of the nature and extent of the double liberty spoken of in the proposition which we purpose to consider. We begin then, by stating that the civil government of the United States, by its constitution and laws, guarantees just as fully to the Roman Catholic all his rights—of person, property, citizenship, religion, conscience, and worship—as it does to the Protestant. On this point there is no difference whatever. All the rights which a Protestant can claim or possess under the Constitution and laws, a Roman Catholic may claim and possess. The same thing is true of the Jew and every other religionist. It is impossible to conceive of religious liberty being more complete or equal, than it is under the Constitution and laws of the United States. This state of things has existed as long as the Constitution has existed, namely, more than seventy years. In fact, it may be said to have existed as long as the Government of the United States has existed, which is eighty-six years. During all that period, all citizens of the United States, whether such by birth or naturalization, have enjoyed the same rights, privileges, and immunities, without regard to religious opinions or forms of worship. And the practice of the Government has been in conformity with the theory of the law. Among those who have held offices or posts of trust or honor, in connection with the general Government, have been and are now, men of all religious communions,—Roman Catholics as well as Protestants, Jews as well as Christians. Roman Catholics, and even Jews have been members of Congress, have been judges in the National Courts, and have held posts in the army and navy.

In the early period of some of the colonies there was little religious liberty, and in some none at all. The rights of citizenship were confined to those persons who held the creed and belonged to the Church of the Commonwealth. Such intolerance prevailed to about an equal degree North and South; nor was it confined to the British colonies in America; it was the error of the age. And whatever merit the friends and admirers of Roger Williams and Lord Baltimore, (or Charles Calvert.) may claim for them, it is probable that their very liberal opinions on the subject of religious liberty, and the laws which they caused to be enacted in the colonies of Rhode Island and Maryland, had much less influence upon the whole country than the noble institutions which Pennsylvania received at the hands of William Penn, her great founder. Step by step, however, liberal sentiments advanced. A great battle for the rights of conscience and of worship was fought in Virginia shortly after the

Revolution, by the Presbyterians and Baptists, aided by Thomas Jefferson, afterwards President of the United States. State after State, both north and south, dissolved all the bonds which united the Church and the State, until now there is not a vestige remaining. Religious liberty is complete—the rights of Protestants, of Roman Catholics, of Jews, and all other religionists are now as fully guaranteed by the Constitutions and laws of the several individual States as by the Constitution and laws of the United States. The last States which reached this elevated platform were New Hampshire and North Carolina. In both, the Jew and the Romanist, though they might enjoy every other right and privilege—even the right of maintaining and propagating their religious opinions and worship—for a long time could hold no office of the State. But this exception exists no longer.

In all parts of the United States the Romanist has the same right to buy land, build a church-edifice, or chapel, have religious services on such days, and at such hours, day or night, as may suit his wishes or convenience. All that the laws require is that the title-deeds of his church-property, including a cemetery, shall be in accordance with the statutes made for the holding of such property; and that in celebrating divine worship the rights and comforts of others shall not be interfered with. In these respects he stands on the same level with his fellow citizens of all other religious persuasions or communions. And this has been the state of things with us for many years. The question: "What has been the influence of it upon Roman Catholicism," is certainly a pertinent one. To the task of giving an answer to that inquiry we are now prepared to address ourselves.

1. The first effect of the religious liberty which exists in the United States, so unbounded and complete, on the mind of every Romanist who reaches the shores of that country, we may unhesitatingly affirm to be ADMIRATION. We believe that this sentiment is universal, at least so far as the intelligent portions of the Roman Catholics are concerned—the portions that are capable of comprehending and appreciating the nature and the value of this great boon. We have neither met with, nor heard of, a well educated Romanist, layman or ecclesiastic, who does not admire this great characteristic of American institutions, that conscience and religious worship are as free as the air of heaven. Distinguished Roman Catholic laymen in America are not slow to express their admiration of this feature in the civil government. Its justice and fairness commend themselves to their more unsophisticated natures. And even the most bigoted priest, who would deny the rights of conscience and religious worship to Protestants in Roman Catholic countries, cannot but rejoice that the establishment of this great principle in the United States, gives to him all the advantages which he could ask for in his attempts to propagate the dogmas and practices of his Church in a country so vast and important. Nor is this effect confined to Romanists in America.

On the 10th day of October, 1846, we were walking in the Prado in Madrid, waiting for the arrival of the royal cortége in its *progress* from the Palace to the Church of Atocha, whither the *Queen*, Isabella II., who had been married the night before, accompanied by the grandees of Spain, was to go to assist at some religious ceremony.

With the exception of an imperial procession, which we once saw in the great street of the Nevesky Perspective at St. Petersburgh, it far exceeded in gorgeousness anything which we have ever seen. Wishing to know more of the affair than we had been able to learn from the Spanish newspapers, we approached a group of well-dressed gentlemen and ladies, and asked for the information which we desired. Instantly one of the party, who proved to be a most intelligent and influential lawyer, offered to go with us and explain everything. Soon after meeting his brother-in-law, who was a colonel in the army, both those gentlemen gave themselves up to us for two or three hours, communicating much information by facts and details, respecting the character and position of the various celebrities as they passed along in the procession. Afterwards they walked with us through several streets of the city, discoursing on the then present state of Spain, its political parties, etc. Learning that we were Protestants, they both said that they would give a great deal to see the Protestant Religion introduced into Spain; for although they had never been in a Protestant country in their lives, they had read enough about the United States, England, and other Protestant nations to be convinced that Protestantism must be a far better religion than the Roman Catholic. One of them said that his first favorable ideas of the United States were received from a Jesuit professor in a college at Rome, where he had pursued his studies. That professor had spent several years in America, chiefly at Georgetown, D. C., and he often interested the young men of his class by recounting to them facts and anecdotes about the people and institutions of the United States. And with so much enthusiasm did he speak of the *Religious Liberty* prevailing in that country, that he quite imparted his admiration to the entire class.

Nine years before the time to which we have just referred, we spent a considerable period in the city of Rome, during which we made the acquaintance of a distinguished professor in the Collegio Romano, one of the best known of the literary institutions of that city. In one of the many conversations about the United States which we had with him, he informed us that the Roman Hierarchy (the Pope and Cardinals,) had no little trouble with the ecclesiastics who returned from the United States, on the ground that few of them had remained there for any considerable number of years without being decidedly and dangerously influenced by the spirit of its institutions. "The Sacred College," said he, "stand much in doubt respecting the most of the priests and bishops of European origin who stay five or ten years in America." He then added that they were greatly dissatisfied with Bishop England, of South Carolina, when he was last in Rome, because of the liberality of his opinions and the freedom with which he uttered them.

On no subject have the Roman Catholic orators, lecturers and editors in the United States, whether clergymen or laymen, more eloquently descanted than on Religious Liberty. Having but one solitary case in the history of the country, that of Lord Baltimore's colony in Maryland, in which a Roman Catholic government adopted, of its own accord, liberal principles, they have made the most of it. We suppose that a respectable volume could be made up of the speeches, lectures and essays which those gentlemen have delivered. We have often re-

gretted that they have not had more cases which they might turn to account. In default of this, they are compelled to look abroad to find in the history of the past some instances in which Roman Catholics, where they have the control of measures, have done anything in favor of religious liberty. But this has been a difficult undertaking. And when they have found something in Belgium, Sardinia, Brazil and New Grenada, they have encountered a great drawback in the fact that in every case the religious liberty that has been granted owes its existence to the efforts of men who have been Roman Catholics only in name, if even so much ; while, in all those cases, the Roman Catholic hierarchy of those countries, sustained by the Pope himself, have been utterly opposed to the liberal measures in question ; for if there is any one principle to which Rome is more opposed than any other, it is that of Religious Liberty.

But however reluctant the Romish clergy in America may be to advocate the doctrine of Religious Liberty, excepting in Protestant countries where it might inure to the advantage of their Church, it is certainly true that the laity, especially of the higher classes and of American birth, are strongly in favor of it, and are ready to say so openly. And the fact that in the United States they owe the ample liberty of conscience and worship to a constitution and laws which are the work of Protestant legislators, is not without due weight and proper appreciation in the minds of enlightened Romanists.

2. In the next place, the enjoyment of Religious Liberty on the part of the intelligent Romanists of the United States, especially those of American origin, leads them to entertain very correct views of the unreasonableness and wickedness of persecution for the sake of religion, and often to express them. This feeling is, of course, more prevalent among the laity than the clergy. We could cite many remarkable examples of this if it were necessary. Not to speak of the living, we are confident that no Protestants could have a more just abhorrence of religious persecution in every form than the late Judge Gaston, of North Carolina, or the late Robert Walsh, of Philadelphia, men of distinguished talents and of vast acquirements, though in very different branches of knowledge, both of whom were sincere Roman Catholics to their dying day. It would certainly be very difficult, if not quite impossible, to find an enlightened, or even respectable, Roman Catholic of American birth who would for a moment attempt to justify the massacre of St. Bartholomew. Without doubt there are among the bishops and their clergy not a few who in their hearts abhor persecution but dare not avow it, lest they might, in so doing, condemn the acts as well as the dogmas of their Church. They will go so far as to condemn openly and even violently persecution of Roman Catholics in Protestant countries, but cannot be induced to open their mouths in condemnation of intolerance, and of the persecution of Protestants, in Roman Catholic countries. At the largest and most interesting meeting of the sort which has ever been held in the city of New York, that in behalf of the persecuted Madiai, Archbishop Hughes, who was present, and many of his clergy, was conjured to join us in a memorial to the Duke of Tuscany in behalf of these poor suffering persons, with the assurance that the Protestants would most heartily join him in re-

monstrance, memorial, and every other proper effort in behalf of persecuted or oppressed Roman Catholics in Sweden, or any other Protestant country where such persecution or oppression existed. But the appeal to those gentlemen was made in vain! Yet the noble sentiments uttered in that meeting, and in one afterwards held in behalf of the rights of the Protestant to Christian sepulture in Papal countries, and of another still, in behalf of the persecuted in Sweden, both Protestants and Romanists, found a response in many an honest Roman Catholic heart among us.

It may be affirmed without the slightest fear of contradiction, that on no one point or subject is there more complete unanimity among Protestants in America, including even the staunchest adherents of their own peculiar religious opinions, whether relating to doctrines or forms of worship, than that of religious liberty—liberty for all, to hold, to practise, and to propagate their religious views and convictions. And by consequence, they must cordially abhor everything like intolerance and persecution. These sentiments prevail, we are sure, among the well-informed classes of Romanists and all other religionists. We can not give a stronger proof of either the extent or the force of these sentiments in the United States, than to relate a circumstance which occurred in the year 1853. That year was rendered memorable in the annals of the Roman Catholic Church, and of the country, by the advent among us of Monsignor Bedini, (titular Bishop of Thebes,) as a Nuncio of His Holiness, charged with the office of regulating sundry matters relating to that Church. On the last Sabbath in October the consecration of three bishops took place in the Church of St. Patrick (the Cathedral) in New York, in which the distinguished stranger took a very prominent part, as was natural enough. The church was crowded to its utmost capacity, as might be expected. The next day several columns of the morning papers were filled with a minute account of the gorgeous procession from the "Archiepiscopal Palace" to the church, ceremonies, music, etc., etc., of the occasion. Among other things, the oath, or what purported to be such, which each of the three bishops took was given. As there had been a good deal said in the controversies which had been carried on in the journals between the Protestants and Romanists about the oath which Roman Catholic bishops are required to take at their consecration, the officers of the AMERICAN and FOREIGN CHRISTIAN UNION, the society which has for years been foremost in every thing that relates to such matters, sent a friend to the Right Rev. Dr. Hughes, the Archbishop of New York, to request him to put them in the way of obtaining a copy of the veritable oath that would be used on the occasion referred to. His Grace condescended to give them the information which they desired, and they sent a gentleman who was well qualified for the task, with the *Pontificale Romanum* in his hand, the book which the Archbishop assured us contained the oath—in Latin, of course—and which we had no doubt was to be used on the occasion. But what was the surprise of the gentleman of the Society to find that in the oath as given in the newspapers there were many omissions, and among them the famous sentence: "*Hæreticos, schismaticos, et rebelles eidem Domino nostro, vel successoribus prædictis, pro posse persequar et impugnabo.*" [*Heretics, schismatics and rebels to our said*

lord (the Pope) or his aforesaid successors, I will, according to my power, persecute and oppose.] An animated controversy took place in the columns of the New York *Daily Times* and other papers, in the course of which the fact came out, (so the advocates of Rome averred,) that the present Pope, Pius IX., did, in 1846, at the request of the Sixth Council of the Roman Catholic Bishops of the United States, held in Baltimore in that year, consent that certain "*feudal phrases*" in the old oath might be omitted! Such is the account which the Rev. Dr. Kendrick (now Archbishop of Baltimore,) has given of this matter in a little work which he published in Philadelphia in the year 1851. His words are: "In order to take away all occasion of cavil, the present Pope, at the solicitation of the Bishops of the Sixth Council of Baltimore, consented to the omission of the feudal phrases, and sanctioned the simpler form, which is here subjoined, to be used by all the Bishops in the United States."

This is certainly a curious affair. That a Pope would undertake to modify the oath that is taken, so far as we know, by every Roman Catholic Bishop in all other countries in favor of the Romish Bishops in the United States, and after it had been used there for more than sixty years, is passing strange. It may be so; and if so, what a proof of the outside pressure in that country, that will no longer tolerate the use of such language. It is possible that the "simpler oath" may really imply all the "feudal phrases" the old one expressed, but it does not so strike the minds of the people.

3. A third and quite kindred influence of the civil and religious liberty which prevails in the United States is seen in the fact that the adherents of the Roman Catholic religion, from whatever country in Europe they may come, almost invariably upon their arrival, or as soon as they become somewhat acquainted with the country, fall into the political party which is considered the most favorable to the largest political liberty. In Europe it has been a very common charge brought against the Roman Catholic Church, that it has been the invariable friend of absolute government, and by consequence the enemy of popular liberty and popular institutions. The late Abbé de la Mennais admits the truth of this charge in his "*Rome*," and some of his other writings, and conjures the Pope, as the Head of a Church that was founded by the Great Friend of the People—who was himself born in a stable, and died on a cross—to espouse the side of the people in the great struggle between liberty and despotism. It will hardly be doubted, we suppose, that the Hierarchy of Rome, in Europe, from the humblest parish priest up to the Pope himself, have usually been the friends of despotism, rather than free institutions under any name or form.

In America not only do the laity of the Roman Catholic Church, as a general thing, fall quickly into the party that holds the most popular principles—such as universal suffrage, and the shortest period for naturalization—but the priests also, although not quite so promptly, attach themselves to that party and become the advocates of the broadest liberty. Sometimes a priest may be found who will maintain that Rome has ever been the friend of popular liberty, and even a leader in the sacred cause! Men have even been found who, in the face of all history, have the courage to assert that the Roman Catholic Church has

in all ages been the friend of popular rights and a popular form of government! And an Archbishop has even been known to go down into the political arena, on the eve of a Presidential election, and advocate the claims of the democratic candidate! In scarcely any one thing is the influence of our institutions more marked than in the fact of their making the adherents of Rome the friends and *partizans*, if one may so speak, of popular liberty. It would be difficult, we apprehend, to find a monarchist among the Romanist laity in the United States, or even among the clergy who have been many years in that country, especially the lower orders of the clergy. It is worthy of remark, however, that among the Roman Catholics of American birth there has been more of what has been called a conservative spirit. Such persons ranged themselves rather with the Whig than the Democratic party, before the commencement of the present deplorable civil war, which has, for the time, almost obliterated all old parties of every name. In proof of this it may be stated that in Maryland and Louisiana, where there is a very large, old, and highly respectable body of Romanists, the principles of the Whig party, at whose head stood, in their day, Henry Clay and Daniel Webster, were long in the ascendant. But whether found in the ranks of the more or the less conservative political parties, the Romanist of the United States is almost invariably in favor of liberal institutions, constitutional government, and freedom of the press. Certainly a very wonderful volume might be formed by bringing together the choicest speeches and essays of Roman Catholic bishops, priests, lecturers and editors, advanced on the subject just named, contrasted with the utterances of Romish bishops and other adherents of the Romish Church in France, Austria, Spain, Ireland and other Roman Catholic countries, on the same topics, within the last few years, to go back no further.

4. The influence of the civil and religious institutions of the United States on Romanism in that country is seen in the strong desire of the people, even in the lowest classes of the newly arrived immigrants from Ireland, and other countries of Europe, to have their children educated. Ignorant as these people may be, they quickly learn that some degree of education is absolutely necessary to success in life in that country. Nor are they very long in learning that the Public Schools, which, in nineteen cases out of twenty, are taught by Protestant teachers, as they were originated by Protestant exertion, are better than those founded by the Roman Catholic Church. In fact, the chief thing that that Church has aimed at in all her efforts to plant schools in America, has been to propagate her religion. On this account her "nuns" and her "monks" and "priests" are much more in earnest to draw into their schools Protestant children, and especially orphans, as more easily made subservient to her purposes, than to educate the children of Roman Catholic parents. The same aim controls all her efforts in the planting of higher schools and colleges. It may be said, with truth, of all her educational institutions, from the lowest primary school to the college, they are greatly inferior to the Protestant institutions in the extent, thoroughness, and value of the instruction imparted in them. The only superiority that can possibly be claimed for any of their secondary schools and colleges, is that more attention is paid to modern languages, especially French, than in Protestant institutions of a cor-

responding grade. Even of the three millions of children and youth in the Protestant Sabbath Schools in the United States, there is a considerable number that belong to Romanist families, notwithstanding all the efforts of the priests to prevent it, whether by denunciation from the altar, or the getting up of rival schools. The public schools of the United States may not have so decided a religious character as we could desire; but they are not anti-religious, much less irreligious. They are not Roman Catholic, neither are they infidel. No teacher would be long employed if known to inculcate, directly or indirectly, either infidel or immoral sentiments. Rome has branded them as "Godless;" but it is only because they are not in her hands, nor do they teach her dogmas.

5. Something of this same influence is seen in the newspapers of the United States. Rome has been compelled to favor, to a certain extent, the periodical press. Her success in the higher walks of periodical literature has certainly not been successful. Her "monthlies" are neither numerous nor of a high order. And as to "quarterlies," she has but one of any considerable merit, and it has but a very limited circulation. Her *religious* newspapers, all combined, have not a circulation equal that of the two highest of the many Protestant journals; whilst of her secular papers, it may be affirmed that those that have any merit have but little that is distinctly Roman Catholic about them.

The Roman Catholics in America read the great newspapers of the country, especially those of a political character; nor could the influence of the Hierarchy prevent it, even if they dared to make the attempt. And yet it would be quite possible to name one of those papers —to say nothing of others—that does greater damage to the popular superstitions of the Romish Church and to the influence of her bishops and priests, than all the Protestant religious papers of the country combined.

6. That the influence of the civil and religious institutions of the United States is in many ways counteractive of that of the clergy of the Roman Catholic Church is quite certain. For instance: the confessional has nothing like the influence which it has in papal countries. That it is often resorted to by devout Romanists, especially by those of the humbler classes, is not denied. This is more true, however, even in in their case of the *women* than of the men. It may be affirmed without hesitation, that there is no feature of Romanism that is more repugnant to American feelings than the confessional. No part of the entire system is more frequently attacked in discussion than this. Few Protestant husbands are quite willing, and very many Romanist ones are very reluctant, to have their Roman Catholic wives go to the confessional.

Occasionally the case of stolen articles recovered through the confessional is paraded in the papers, and the attempt is made to impose on unreflecting Protestants. But all sensible people are disposed to take the same view of the matter which was taken by the captain of a company of militia in Pennsylvania, that was called on to suppress a riot among some Irish Roman Catholics who were working on a railroad. Just as he was about to order his men to fire on the refractory party, the priest came running in great haste, and cried, "Don't fire!

Leave the matter to me ; I will settle it." "Stand back," said the captain ; "this is no place for you. If you can settle the difficulty, you could have prevented it."

The question of mixed marriages—that is, marriages between Roman Catholics and Protestants—has been the occasion of much difficulty in some countries in Europe. But with us it gives no trouble whatever. Marriage is regarded by the civil government in every State in the American Union as a civil institution, and is so treated. The marriage-ceremony may be performed by the civil magistrate without any religious ceremony accompanying, or it may be performed by a minister of religion of any communion. In nine cases out of ten—perhaps we might say in *ninety-nine* out of a hundred—it is performed by a minister of religion, accompanied by prayer and other religious services. The Catholic priest will no doubt enjoin upon the parties whom he may be called to marry the duty of bringing up their offspring in the faith of the Romish Church, but he will not make it a condition of his performing the service, nor will he be too strenuous in insisting, for he knows too well that the parties would not bear it, and that they would, in case he did so, go off to a magistrate, or, what is more probable, to a Protestant clergyman.

Whilst the most devout Romanists among us, especially those who have recently arrived from Europe, hold in reverence the doctrine of the mass and abolition, as well as confession, we are very confident that neither of these sacraments has with us anything like the force, in the minds of the Romanists generally, which they have in the Old World, or in the Spanish portions of the New. Masses for the dead are unquestionably said, and absolution is unquestionably pronounced by the priest, after confession. So too, extreme unction is administered. And yet we have known intelligent Roman Catholic mothers to be exceedingly shocked by the confident assertions of a priest, to the effect that the soul of a son, who had just died, was safe, just because he had gone through the form of absolution and extreme unction, which the dying person could not even comprehend :—exclaiming, when repeating the affair to their friends, "these priests seem to think that in dealing with us they are dealing with the ignorant and degraded people of Europe."

There has been a considerable sum of money collected among the Romanists in the United States within the last year or two for the help of the Pope in his difficulties. But the doctrine of the Temporal dominion of his Holiness is far from being popular among the adherents of Rome in that country. Even the doctrine of the Immaculate Conception of the Virgin Mary has not been well received by the more intelligent Romanists. Probably there is no part of the world where there have been so few miracles among the Roman Catholics as in the United States. If anything of the sort has occurred—and we are inclined to believe there has been something—it is certainly not blazoned abroad. We have almost no pilgrimages with us, perhaps because we are such a heretical nation that we have few or no sacred places or shrines, no holy wells, or health restoring fountains among us. We have not even a Notre Dame des Fouvrieres in the whole land. We are quite sure that there is not a solitary bone of any of the Apostles, nor a single shred of the mantle of the Virgin Mary, or of that of Saint

Anne or Saint Elizabeth, or a hair of the head of any of them in any church in the United States. If there be, it has certainly not been our good fortune to hear of it. In saying this, however, we may only be confessing our own ignorance. Be it so. It is said that Rome has, or has had, three robes of the Saviour, like that at Treves; but if so, she certainly has not sent one to America—we here use the word as we have often done before in this paper, as synonymous with the *United States*.

Without doubt, all sincere Romanists with us observe Lent, and the other sacred seasons of their Church, but we are very much mistaken if they practice its duties as rigidly as do their co-religionists in Papal lands, whether in the Old World or the New. The injunction of the Church with regard to the eating of meats during these sacred seasons, as well as on Friday, receives a very liberal interpretation from the high dignitaries of the Church, and is not so literally obeyed by any, save the most devout, as it ought to be in the estimation of very many of its adherents.

That the influence of the priests is very considerable, over the minds of their people, especially over the lowest and least educated classes, in matters appertaining purely to their religion, is not questioned. But the strength of this influence, even on subjects decidedly collateral and important, is certainly not great. For instance, many a priest finds to his sorrow, that the people of his own flock cannot be brought up to a compliance with his wishes on the subject of giving money, even for the most important purposes. Poor servant girls, and in some instances, hired young men, can be induced to give their one dollar, two dollars, or even more, per month, for the promotion of this or that enterprise which the priest recommends and strenuously enforces; but the wealthier classes seldom give with much liberality. Large sums are certainly raised by Romanists in America to build churches; but after all, the Old World—the Society of the Propaganda at Lyons, the St. Leopold's at Vienna, the St. Louis Society at Munich, the treasury of the Redemptorists in Belgium, are still greatly relied on. The conduct of the "refractory" with us, is sometimes laughable, and often very trying to the patience of the parish priest. We have seen a crowd of apparently very devout Irish Catholics on their knees on the steps of a village church during divine service, and at first, in our ignorance, we supposed that the church must be crowded. But not so; these people had found out that they could pray outside, and obtain all the benefits of mass or sermon, and avoid being compelled to pay to the priest his demands, as they would have had to do if they had entered the edifice. Subservient and obedient as are the children of Erin to the behests of the priests, they do learn in America how to avoid compliance with them.

On no point, however, has Rome had more difficulty with her followers in America than that of the ownership of church-edifices and cemeteries. As to the title-deeds of colleges, seminaries, and other institutions of that sort, the masses care but little. The bishops may do as they please in regard to them. But it is far otherwise in relation to the churches and graveyards. And in all parts of the United States there have been, from time to time, most serious troubles between the parties on this subject; so much so, that the legislatures of a number of the States have been compelled to interfere. The sentiment is so uni-

versal in the United States that all "church property," as it is called, should be held by "trustees," in the name and behalf of the people who worship in it, and who expect to be buried near it, that it may be emphatically called *American*. Even the Roman Catholics share in it, and very naturally desire to be the owners of the churches which they have built, and of the cemeteries which they have bought. The bishops demand that the title-deeds be made in their name; but the laws of the land require that such property shall be held in trust, and regulate the amount by statutes of *mortmain*. These laws are a great vexation to the bishops. Almost endless expedients are resorted to to evade them. In an extreme case, the bishop may refuse to send a priest to the Church in question, or institute one, if chosen by the people. But the people have some power in their hands, for they may disavow the authority of a bishop, and become independent for a time, or even do what is dreadful—turn Protestant! Certainly, Rome has rather a hard time of it with us in such cases.

There have been cases of priests applying the horsewhip, or resorting to other modes of physical force, in order to control the refractory, but such instances have not been frequent we apprehend—certainly not to compare in frequency with what occurs in Ireland and some other papal countries. Now and then something of this sort occurs among us: but we apprehend that few priests will have the courage to repeat such an insult to humanity. A few years ago a priest in one of the villages of the State of New York was fined by the civil magistrate in the sum of $80 (or 400 francs,) for horsewhipping one of his parishoners! Another in the State of Connecticut was prosecuted before a civil court for a similar outrage.

It is often asserted that the bishops and priests of Rome have great influence in the political elections and the affairs of the civil government. This is no doubt true to a certain extent; and political demagogues have been but too ready to avail themselves of it, or seek to do so, in order to carry their measures. But there are powerful counteracting influences with us, that make themselves felt when the occasion demands. The last administration of the general government but one, (that of President Pierce,) was considered, whether justly or unjustly, to have gone so far in that direction that an American party was formed which vastly contributed to break it down, and to defeat the political hopes of all those who sympathized with it. So much so, that the last administration, (that of President Buchanan,) although its chief was well known to be on terms of warm friendship with some of the prominent bishops of the Romish Church, was compelled to avoid showing much favor to that sect. The same thing may be asserted of the present administration. There is a sleepless jealousy in the United States, among the Protestants, that will ever and anon create a political party that will break down any and all other parties that go too far in their efforts to tamper with the Roman Catholics as a sect or people, apart or separate from their fellow-citizens. There is no intelligent American Protestant who is unwilling that his Roman Catholic fellow-citizens should have their full share in offices of honor and profit in the government of the United States, as well as in all the State governments, but he will concede nothing more.

Whatever may be the influence of the Romish Hierarchy in America, over the less enlightened masses of their co-religionists, it is certain that they find among the higher and more intelligent classes not a few who cannot be swayed by the *sic volo* or the *sic jubeo* of a priest. We will give an instance—although it concerns a distinguished man who is still living. We do it the more willingly, because it reflects so much honor upon him. The fact which we are about to state has never been published in America, so far as we know. It is this: General Jackson, when President of the United States, determined to remove certain public moneys that were in deposit in the then existing Bank of the United States. Mr. Duane, the Secretary of the Treasury, to whose office it appertained to make the removal, refused to do it, and resigned his place. The President appointed as his successor Mr. Roger B. Taney, who held the post of Attorney General of the United States, putting in his place (as Attorney General,) the late Mr. Benjamin F. Butler. The President and Directors of the Bank, rightly apprehending that Mr. Taney might not be averse to a measure to which Mr. Duane had been opposed, employed all the influences at their command to dissuade him from taking a step which they deemed to be so injurious to that institution, as well as to what was (in their opinion) demanded by the best interests of the public. Among other things, they prevailed on the Archbishop and clergy of the Roman Catholic Church in Baltimore, to which Communion Mr. Taney belonged, and to which he still belongs, to address him a letter, in which the attempt was made, as he thought, to avail themselves of their spiritual relations in order to induce him not to take the contemplated step. But the attempt utterly failed. Mr. Taney read the letter to the member of the cabinet of President Jackson who related the fact to us, and then, with scorn, threw it into the fire, exclaiming with great indignation, "*These people forget that they are not in Europe.*" Mr. Taney is very far from being the only Roman Catholic in the United States who would have acted in this way.

But what need is there of words? This paper has already exceeded the limits we assigned to it. We must hasten to a conclusion. The sum of what may be said on this subject is this: That although the Roman Catholic Church in the United States has changed none of her dogmas, (which, indeed, could not be expected from a Church that professes to be infallible,) the Roman Catholic Religion wears some aspects that are in some measure peculiar to that country. We will specify a few. She is compelled to be, or profess to be, the friend of toleration, and even of Religious Liberty. Some of her organs and advocates have even been clamorous, to an extent that is suspicious, on the subject. She has been forced to be the friend of popular, even of republican, institutions, and some of her priests have even had the courage to mention that Rome has always and everywhere been the advocate of both civil and political liberty, and that she has ever professed friendship for popular education, (though with some reserve,) and for the freedom of the press! In all these respects the language of some of her friends forms a striking contrast with the utterances of the Bishops of France, Austria, Italy, Mexico and South America. On these subjects her intelligent laymen are far in advance of the clergy, and yet there are few of the latter who do not in

reality feel the influence of the political and religious atmosphere by which they are surrounded.

Still more: the Roman Catholics in the United States are daily, and in many ways, affected by influences silent as the dews of heaven, but still powerful. Their children go with Protestant children to the same public schools in many places; in many cases their children attend the Protestant Sabbath Schools; their young men are to be found in the same workshop or factory with Protestant young men, and share in discussions which often have a most decided influence on the peculiarities of their Church; their young men often belong to the same fire companies, the same military companies, often attend the same temperance societies and political meetings with Protestant young men. The present war is having a wonderful effect in bringing them into contact with Protestant soldiers, Protestant chaplains, Protestant prayer-meetings in the camp, Protestant tracts and the New Testament.

In many respects Romanism with us wears a considerable resemblance to Protestantism. Its more repugnant features are concealed as much as possible. The infamous things in the past history of the Roman Catholic Church are plausibly explained away or denied. It is felt that the less said about the atrocities of Rome in ages gone by—such as the persecutions of the Albigenses and Waldenses, the Huguenots in France, the Protestants in Flanders, in Hungary, in Poland, and the events in England in the reign of Bloody Mary, or even about the sale of indulgences, the better. No priest with us would dare to boast of infamous conduct among the female members of his parish, as is reported of some in Ireland, in Cuba, in Mexico, in South America. If a priest becomes openly a drunkard, or a bad man in any way, he is not allowed to remain long in the same parish. He is sent to some distant part of the country, or to Canada, or back to Europe, if not deposed.

As in other Protestant countries, the Roman Catholic Church in the United States is a far better Church—exerts a far better influence on the community—than it does in countries where it has the ground to itself. It does incomparably more for the elevation of its people and their moral instruction, than in any papal country with which we have any acquaintance. The Roman Catholic Church in Lower Canada, in Hayti, in Mexico, Central America and South America, will not begin to compare with that of the United States. With us, the clergy of Rome must be able to do something more than baptize children, confess the living, and say masses for the dead. They must preach, and preach a great deal, and preach respectably, if they would retain their hold on their people, and especially their young men. They must treat their people with the respect due to manhood, if they would even maintain their present position, which, in many respects, is far from being well-assured. Rome is, in some sense, on her good behaviour with us. But she acts in the main prudently. Occasionally an ambitious prelate or a blatant editor does or says indiscreet things. Her most knowing bishops—bishops that most clearly comprehend the demand of the times—are very anxious to have a better educated class of priests. The greater part of those who come from Europe are far from being what the country needs. Even Maynooth fails to supply a priesthood that is exactly what the United States demand.

With the liberal and just course of the government the Romanists in

the United States are sincerely content. They have no ground of complaint—they make none. In the struggle of the Revolution (1775–'83) they stood shoulder to shoulder with the Protestants. Charles Carroll of Carrollton was as earnest and honest a patriot as John Adams, and sincerely respected as such. The present Chief Justice of the United States (Mr. Taney,) has never given a decision that can be charged with a bias, even the slightest, towards Romanism, although he was born and brought up in that faith and adheres to it still. He and his predecessor, the late Chief Justice Marshall, have held that high office during more than three-fourths of the period that has elapsed since the government, under the present Constitution, has existed. At this moment not a few of the ablest officers in the civil government as well as in the army and navy, are Roman Catholics.

That civil and religious liberty in the United States—in other words, its civil and religious institutions and the influences which they create—should greatly, though silently, affect Roman Catholicism in that country may readily be believed. The most ignorant and degraded, as well as the most enlightened Romanist that comes to our shores from Ireland, from Belgium, from Germany, from Italy, feels that he breathes another atmosphere, if one may so speak, when he comes among us. A merchant in the city of New York had occasion not long since to take into his employment a poor Irish laborer, who had not been three months in the country. A few days afterwards, the Irishman came to him and begged, as a favor, that he would write a letter for him to his kinsfolk in Ireland. "But can you not write?" said the merchant. "No, your riv'rence, I cannot." "Well," said the merchant, "come to me in an hour or two, and I will write your letter." He came at the appointed time, and the merchant wrote, as he dictated, an account of his voyage from Ireland to America, his subsequent adventures, and his present prospects. When he had gotten through he said, "And have you any thing more to say, Patrick?" "No, sir," was his reply. But bethinking himself a moment, he said, "Yes, tell them one thing more." "And what is it, Patrick?" said the merchant. "Tell them, sir, that in this happy country no praist can domineer over them, as in ould Ireland." "Shall I tell them that?" "Yes, tell them *that*."

The Romanists sometimes, but not very often, boast of conversions in the United States. That there are such conversions is denied by no one. Occasionally a popular female school, at the head of which is a female Jesuit, serves to proselyte youth, belonging to families of distinction, to Rome. A few Protestant ministers, chiefly of the Protestant Episcopal Church, have gone over to the Roman Catholic Church, and there have been also some cases of return. But as the Episcopal Church with us has a well-instructed ministry, among which the Tractarian or Puseyistic element never has been great, such defections have borne no comparison with what has occurred in England. Take the country as a whole, all well informed men will admit that if it were not for the continued and large immigration from Europe, the Roman Catholic Church in the United States could not possibly hold her own. One of her journals, (published in Philadelphia,) a few years ago admitted frankly, "that for every convert Rome makes in America she loses ten." "This is a dreadful country for our Church," said an Irish woman to the writer not long since. "On what account?" we asked. "Only think," said

she, "my two brothers came over from Ireland good Catholics, but now they will not set their foot in a Catholic Church."

That the Roman Catholic Church in the United States has lost many of those who were born within her pale is affirmed by her own authorities. Two, and only two, will we cite. The first is the late Bishop England, of Charleston, South Carolina. That distinguished prelate, in writing to the Leopold Society of Vienna, nearly thirty years ago, states that in his diocese alone Rome had lost 50,000 souls! But we shall give the testimony of a more recent witness. In the autumn of 1851 we made a voyage from Liverpool to New York in the same steamship (the Pacific) which carried Father Mullen, a very agreeable and intelligent Irish priest, who was sent to America to collect funds for the then projected Roman Catholic University at Thurles in Ireland. Father Mullen traveled extensively in the United States, and six months after his arrival at New York he wrote from New Orleans to friends in Ireland, stating that, from all he was able to learn, he was of the opinion that Rome had lost not less than two millions of her children by the great "falling away," as he called it! He further said that several of the bishops had begged him to write to "the friends" in Ireland to keep the people from coming to America, if they did not wish to see them lose their souls. The estimate of Rome's loss by the "falling away" to which Father Mullen refers, may have been excessive. Nevertheless, we are quite sure that there is a great falling away.

Nor can we doubt that if the Roman Catholic people in the United States continue to be treated with kindness, their rights be duly maintained, their conscientious convictions properly respected, and the Gospel be presented to them clearly, prudently, and in the spirit of Christian love, Protestantism in that land can have nothing to fear in the future.

NOTE—In regard to the number of Roman Catholics in the United States, it is impossible to speak with much accuracy. The census of 1850 (the only one that gives any information on that point,) states the number of their church edifices, for that year, at 1,227; whilst the church edifices of all the other religious bodies were 36,956; in other words, the number of their church edifices, when compared with the others combined, was as one to thirty! The entire value of the church edifices in the United States, in that year, was given at $87,446,871; the value of the Roman Catholic Church property was $9,256,728. There was room in the 38,183 church edifices (the entire number,) sufficient for 14,270,189 persons; whilst there was room in the Roman Catholic church edifices for only 675,721 persons. But the Roman Catholic writers say, and say justly, that in many of their churches there are several services every Sabbath, and for different classes of people, so that the "church accommodation" above stated does not fairly represent the number of their worshippers. In reply to this, it may be said that many of the Protestant churches have several services each Sabbath, which are not attended, in all cases, by the same persons. Besides this, they have many meetings, and even church organizations, in school houses, court houses, private houses, etc., (which the Roman Catholics much more seldom do,) and, that of these "meetings," or "congregations," no account whatever is given in the census.

THE SOCIETY'S WORK: ABROAD AND AT HOME.

In consequence of giving so large a space to the Report which the Corresponding Secretary read at the Conference of the Evangelical Alliance at Geneva, which we could not well divide, we are compelled this month, to give merely a summary of the intelligence which we have re-

ceived during the month from some of our missionaries in the Foreign and Home fields. This summary will be read with interest.

CHILI.

The Rev. Mr. Gilbert, as we stated in our November number, has left Callao and gone to Valparaiso, which was the field for which he was at first appointed. He only stopped at Callao to occupy, for such time as it might seem best, the post which the Rev. Mr. Swaney had held before he went to the Chincha Islands. The war having so much interfered with the American commerce in the Pacific, it was deemed best that Mr. Swaney should return to Callao and resume his labors there among the seamen and American and English residents. This rendered Mr. Gilbert's longer stay in that place unnecessary. He has, therefore, gone to Valparaiso, where he will have enough to do in preaching to the seamen at that port, and in assisting the Rev. Mr. Trumbull in various ways. Such an assistant Mr. Trumbull has long desired. It is probable that he will divide his time, in some measure, between Valparaiso and Santiago, the capital of Chili, the two places being now connected by a railroad. There are several hundreds of Americans and English living at Santiago, who need some one to preach to them the everlasting Gospel. We hope that it will not be many months till Mr. Gilbert will be able to address the native population with facility in their own tongue. We have long desired to have a good missionary at Santiago. Two such men as Mr. Trumbull and Mr. Gilbert, if properly sustained, may be able to organize an effective system of effort in behalf of the good work in that important country, (the best governed of all the South American republics,) that with a proper degree of prudence may be prosecuted with great success.

Under date of September 17th, Mr. Gilbert writes as follows:

"The Bibles and Testaments from the American Bible Society came just as I was leaving Callao. I have brought them with me. The Rev. Mr. Trumbull met me most cordially. I preached for him the day after our arrival, (the 8th inst.) He has a fine congregation of one hundred and fifty people. In the evening Mr. Trumbull occupied the pulpit. He is a forcible preacher. I was much pleased with his discourse, and with him as a preacher. I think he is a hard-working and efficient man.

"A day or two after I arrived Mr. Trumbull went to Lota, 300 miles south of Valparaiso. We expect him back next week. During his absence I supply his place.

"In regard to my future field of labor, Mr. Trumbull and myself have consulted, and we are both of the opinion that Santiago should be first occupied. It is an important place. There are several hundred English and American Protestants there. Religious services are conducted by a layman, and they are desirous to have an ordained minister. No Protestant minister has ever been settled among them. Mr. Trumbull, without hesitation, expresses his preference for Valparaiso; my own judgment and feelings incline me to go there. But I shall *work* as long as I stay in Valparaiso."

BRAZIL.

Since the issue of the November number of the CHRISTIAN WORLD, we have received a long communication from the Rev. Dr. Compton at Rio de Janeiro, which was written in September. It relates chiefly to the details of going to housekeeping, etc. In the concluding portion of his letter, Dr. Compton says:

"Now and then opposition begins to show itself. Dr. K. has been mobbed, and also a Portuguese colporteur, who was selling Bibles on the street; but the government has come to the rescue, perhaps because the consul interfered, and the fellows are now in jail. This is, however, proof that the leaven is working, and the priesthood is beginning to feel the power of the Truth on the masses. I am informed that there is not a man in the city who is not fully aware of what is going on in regard to our movements here as Protestant missionaries. The Portuguese services of Mr. Simonton are very well attended, much better than the English service in the morning. I had the pleasure of preaching for him last Sabbath morning, and, though the audience was small, it was very attentive.

"Our friends here have been obtaining their Bibles from the London press at a discount. But if the American Bible Society will furnish us with some plain New Testaments and Bibles, to give or sell at very low prices as well as we can, we would like to have them, and some in superior binding to *sell*, as they sell better here than the cheaper ones—the Brazillians look very much to the exterior. So, too, if the Tract Society will send us books and tracts in the German, French, and English languages, as well as the Portuguese, we can use them all to good advantage. Hymn-books are very desirable. If you could publish something in Portuguese like the "Songs of Zion" of the Tract Society, it would be just what we want."

Dr. Compton expresses great desire to get settled down and at his work. He sees much in the field of his labors that is encouraging. We bespeak the earnest prayers of our readers for this important mission, and for all who are laboring to spread the glorious Gospel of our Lord in Brazil, which is one of the largest and most important countries in the world.

ITALY.

We have very interesting letters from the Rev. E. Edwin Hall, the Society's Agent and Missionary at Florence. Acting on the instructions of the Committee, Mr. Hall has entered on the work of employing several Italian laborers, who have been well recommended to him. One of these is a colporteur and Bible reader, whose field of labor embraces several villages between Aosta and Turin. This missionary has been recommended by the Rev. Dr. Revel, and is, we believe, a member of the Waldensian Church. His salary will be 100 francs a month.

Another laborer whom Mr. Hall has engaged is a Mr. Peccenini, whom he has sent into Elba, a beautiful and populous island off the coast of Italy,—so well known as the home of Napolean Bonaparte for a year—where the way has been wonderfully prepared by an excellent colporteur, whom

Mr. H. has also resolved to engage. Mr. Peccenini commenced his labors with much encouragement at Portoferraio, one of the principal towns on the island. Soon he had a congregation of two hundred deeply interested hearers. From two other places he received pressing invitations to come and preach to them. But the priests have prevailed on the governor to forbid his preaching. Nothing daunted, the missionary instantly got up a petition to Baron Ricasoli, the prime minister of Victor Emanuel, under whose dominion Elba now is, asking that the governor should not only be forbidden to hinder his preaching the gospel, but required to protect him in his work. There can be no doubt that this petition, which was signed in the course of a few hours by sixty persons, thirty of whom are heads of families, will be granted. In our next number of the CHRISTIAN WORLD we shall give some interesting details respecting this mission.

Mr. Hall has engaged a pious teacher in Florence to hold a day and night school for the education of poor children, in which the instruction shall be thoroughly evangelical.

Mr. Hall makes a request which the Bible and Tract Societies will not disregard. It is that they will make grants of Bibles and Tracts for the work in the Island of Elba. We have no doubt they will be ready to respond to this appeal most willingly, if they should have the means. Here is an opportunity for doing good which is not to be neglected.

We have assigned the Missionary in the Island of Elba to the excellent "Ladies' Christian Union of Baltimore," as *their* Missionary in Italy; and we doubt not that they will often receive interesting reports and notices of his labors.

This is all that our very restricted space will allow us to say of the Foreign work of the Society this month.

OUR OWN COUNTRY.

Nor can we say much respecting our own country this month, for the same reason. This we regret, for we have many encouraging things to say. They shall appear in our January number.

So much encouraged have the Committee been by the successful labors of an intelligent and devoted lady, as a missionary among the poor Romanists and others in one of the largest cities of the West, that they have engaged another in another large city in the same section of our country And we are happy to say that she has entered with much courage upon her work. Her first report, just received, is full of interesting detail.

A missionary in another Western State reports that he has formed two interesting Industrial Schools, in which many children of poor Romanists are receiving religious instruction from excellent ladies who have embarked in the work. One of these schools is in one of the largest cities of that State, and is greatly sustained by the labors of a Christian lady of the place. A large number of children meet every Saturday afternoon, and remain for three hours, during which they are taught to read and sew, and engage in singing sweet hymns, and reciting passages of Scripture. In this way they are instructed in the doctrines of salvation—very much in the

manner described by "Seed Corn," in one of the numbers of the CHRISTIAN WORLD in the earlier part of the year.

A missionary in another Western State reports that two flourishing Industrial Schools are now in operation in the important city in which he is stationed. Ladies of different religious denominations assist in carrying them on.

A missionary among the Italians gives interesting details of his labors among his countrymen.

And a missionary among the Germans in New Jersey reports many things of great interest in his field. How important it is to "look up" the scattered foreigners, Romanists and others, and gather them into the Churches in their midst. We must give up the idea that we can do no good to the Germans, French, Italians, and other foreigners who are spreading all over our country, but by forming them into separate congregations, and having a foreigner to labor among them and preach to them in their native tongue. That must be done in many places and in certain circumstances, but in many places it is neither necessary nor expedient, if Christians among whom these people live have the requisite zeal to go to them, and employ proper measures to bring them within the influence of the Gospel.

MISSIONARY INTELLIGENCE.

The pastors of churches who are in the habit of reading to their people, at the Monthly Concert for Prayer, the Missionary Intelligence which we give in the CHRISTIAN WORLD, will find something to interest in the pages immediately preceding, which we hope they will read this month, as well as what follows. They give a brief notice of the work of this Society.

MISSIONS IN TURKEY.

The Rev. Dr. Dwight, who has labored so long and so successfully in Turkey, has returned to spend a season in his native land,—not of rest, although we dare say he needs it—but of labor of another sort among our churches; thus finding re-invigoration of mind and body in change rather than cessation of labor. We hope that he will see his efforts to increase the interest of the churches in the great and good work going forward in the Turkish Empire crowned with abundant success.

Dr. Dwight comes fresh from a tour of eight months, made in Central and Eastern Turkey, in the course of which he has visited all the stations of the American Board in that part of Western Asia, (and they are now many,) and seen, with his own eyes, manifest proofs of the wonderful progress of the work of the Lord. In places where at the epoch of his early tours in that region there was not the least vestige of evangelical Christianity, there are now living churches of Christ, some of them numbering almost as many communicants as the largest churches at home. In many places this marvellous change has occured within ten or fifteen years, and even less. Some of our readers, we have no doubt, will have the oppor-

tunity of hearing these interesting details from the lips of Dr. Dwight; but we are not advised of the length of his visit to our country.

SYRIA.

Gradually the missionaries in Syria are gathering up their scattered flocks and resuming their labors, and in several places with more encouragement than we had dared to hope for, so soon after the deluge of fire and blood which swept over the region around the Lebanon last year. Daoud Pasha, the Christian ruler of that part of the province of Syria, is doing better than was feared. After all, it may turn out that the plan which Prussia proposed to the Great Christian Powers, in their conference at Constantinople, was the very best that could have been adopted for the governed.

EGYPT.

The United Presbyterian Church *of our country*, (there is a United Presbyterian Church in Scotland and England,) is a large and growing body. They have four missionaries, organized into a Presbytery, in Egypt, who are laboring with patience and zeal for the resuscitation of spiritual life in the Coptic Church. This is a noble object; and it is our prayer that their efforts may be crowned with glorious success. The papers have lately given full details of the shameful treatment which an Armenian of the name of Faris received in July, at the town of Siout, in Upper Egypt, at the hand of a fanatical mob of Moslems, at the head of which was the Cadi or Justice of the Peace. The offence which Faris had committed, consisted in his having undertaken to be the advocate of a Coptic woman who had married a Moslem, and been compelled to renounce Christianity. After a time, she desired to return to the religion of her birth and people, but was opposed by her husband. Faris having gone to the office of the Cadi, to present her case, was cruelly beaten till he was nearly dead, and thrown into prison. But the Mudir, or governor of the district, having been informed of the affair, of the tumult which it occasioned, and of the fears of the Copts and the Franks of the place, made haste to order the liberation of Faris and the maintenance of tranquillity. But the matter did not stop there. The missionaries referred to, in whose service Faris had been labouring as a distributor of Bibles, called the attention of Mr. Thayer, the excellent American consul-general at Alexandria, who at once called on the Viceroy, accompanied by the Rev. Mr. Lansing, and laid the case before his Highness, and demanded that proper reparation should be made. The result has been that the Cadi and twelve other ringleaders have been made to pay $5,000 to Faris, and go to prison for a year! President Lincoln has written a letter of thanks to the Viceroy, for his noble conduct in the affair. The Consul, the missionaries, the Mudir, the Viceroy, and President Lincoln, have all done good service to the cause of justice in this curious affair, and it is not easy to say which of them deserves the most praise.

INDIA AND CHINA.

In both India and China the missionaries report various progress, and yet do not give any very striking facts. The revival in Southern India is bearing good fruits. A native minister, of the name of F. Asbury, has been ordained, and installed

pastor of the church in Navaly, in Ceylon. The occasion was an interesting one. Mr. Blodget has baptized *Chang Lieh*, a Chinese, at Tientsin. This man is fifty years old, and lost his sight about a year since. Mr. Peet of Fauchau, accompanied by the Rev. Mr. Smith of the English Church Missionary Society, has made a tour into the interior, and visited the "Northern Hills" and the valley and city of Lien-Kong, where he found the people remarkably disposed to hear about Christianity. The publication of the Treaty between England and China has produced a happy effect in Fauchau and its neighborhood, and opened the way for the residence and labors of missionaries.

MADAGASCAR.

The death of the late Queen of this island has opened it again to Christian effort. Her son, who takes the name of Radama II., we believe, is about thirty-six years old, and professes to be a Christian. During the bloody reign of his cruel mother, many Christian natives were put to death, but his life was preserved,—a fact which is extraordinary, and not to be accounted for save on the ground of special Providence. At the death of his mother, an effort was made by his cousin and the Pagan party to prevent his coming to the throne ; but it was defeated, and resulted in the destruction of those who took the lead in it. Protestant missionaries from England landed in that island in 1820 ; and during eight years their labors were attended with great success. Many embraced the gospel, including some of the nobles. Schools were established, and some 15,000 youth were taught to read. The New Testament and portions of the Old were translated into the native language, and published. The king, Radama I., was well inclined, and readily granted protection. But he died in 1828, and was succeded by one of his wives as queen. This woman, during her reign of thirty-three years, did all she could to extirpate Christianity in her dominions. Many copies of the Bible were burned, the missionaries were driven away, and many native converts were put to death, or driven into exile. In 1849, there was a very bloody persecution. But now all is changed, thanks be to God. Fears, however, are entertained that French Jesuits have gained an undue influence over the mind of the new king. France has long been desirous of getting possession, it is believed, of that island. We sincerely hope that the Rev. Mr. Ellis, the excellent English missionary who labored in Madagascar so long, and who secretly made a visit to it a few years ago, and saw a goodly number of the converts, will lose no time in revisiting the island. It is probable that he could do more than any other man living to give a right direction to the councils of the monarch and his nobles. We think that there ought to be much earnest prayer for the new king of Madagascar and his counsellors at this critical time.

MISSION AMONG THE ZULUS.

Of all the missions of which we have any knowledge that among the *Zulus* in Southern, or South-Eastern, Africa is one of the most interesting, and yet it is probably less known by our readers than any other that is under the care of the American Board. The staff of missionaries on that field is quite considerable, and it

embraces men who have more than common qualifications for their work. We have been much interested in the account which they have given of the "Anniversary Commemoration," (in honor of the planting of the Mission,) which occurred last summer, at which there were missionaries and members of churches from all, or nearly all, the "Stations" included in the Mission. It took place this year at Ifurmi. It was an occasion of much rejoicing, and well attended. It is manifest that the gospel is gaining a lodgment in the hearts of these once degraded, cruelly superstitious, and ignorant people. What a change it has wrought in the hearts and lives of individuals and families! The native Christians expected to raise in this year of 1861, the sum of £50, or nearly $250, which would be sufficient to sustain two native missionaries at £2 each per month. The English colonists in the neighborhood of this Mission seem to appreciate it highly; for when the Rev. Mr. Stone, one of the missionaries, lately lost his house and all that it contained by *fire*, they raised the sum of £200 towards indemnifying him.

MICRONESIAN MISSION.

The gospel is evidently gaining ground in the interesting Micronesian group of islands. It is now proclaimed on two or three of them regularly and others are visited from time to time. Drunkenness greatly prevails among the natives; but many are willing to hear of the way of life. At Apaiang, Mr. Bingham has lately baptised some native converts. "At present," he writes, "we are not a little cheered in our work. The king and his wife give us much hope; he has put aside his other three wives. Our Weekly and Sabbath Prayer-meetings are well attended. The king offered prayer at our last Monthly Concert, and one native contributed the first shell of cocoa-nut oil for the missionary cause. I have reason to believe him a Christian, and his wife is also hopeful. Others are interested, and inquiring for the way of life—among them some women. Pray for us, that such a blessing may be poured out upon us as shall result in glory to God and His Son, and in joy to the Church of Christ in our Fatherland." It is manifest that a good work of grace has commenced in that insular mission-field.

SAILING OF MISSIONARIES.

In the latter part of October, the Rev. John S. Roberts and his wife sailed for Ningpo, China; Rev. Samuel C. George and his wife, to Siam; Rev. Dr. Janvier, his wife, and Miss Catherine L. Beatty, to India (to the Lodiana Mission;) and Rev. Francis J. C. Scneider, to Brazil. They all sailed from New York, and have gone forth in the service of the Board of Foreign Missions of the General Assembly of the (O. S.) Presbyterian Church.

NEWS OF THE CHURCHES.

We have not room in this number of the CHRISTIAN WORLD to do more than just to refer to some of the recent movements in the Christian world that merit attention. Among them we may note the *Third Biennial Assembly of the Scandinavian Churches*, held at Christiania in Norway, from the 29th to the 31st of July. It was an important meeting, and well cal-

culated to promote the resuscitation of evangelical religion going forward in the Scandinavian countries. We shall speak of it in our January number, and of the Religious Movement in Lower Italy in connection with the labors of Gavazzi and others; the Martyrdom of Mr. and Mrs. Gordon, (Missionaries in the service of the Presbyterian Missionary Society of Nova Scotia,) in the Island of Erromanga, the same in which the excellent Williams and Harris lost their lives for Christ and His Gospel more than twenty years ago; the progress of the truth in England, Scotland, Ireland, Germany, Holland.

But the most interesting event of the last few months has been the Conference of the Evangelical Alliance at Geneva, Switzerland. We gave a general notice of that great meeting in our last number. We shall at an early day give some extracts from the Reports which were read on that occasion, especially from those that have a bearing on the work of this Society. The Conference passed several important Resolutions, one of which was a recommendation of the observance of the *week of Prayer in January*. It also recommended to the members to hold meetings in their respective countries on their return for the purpose of making known the principles, objects, and acts of the Evangelical Alliance. This good work has been commenced at Edingburgh and other places in Europe. The Corresponding Secretary of this Society, since his return, has held several meetings for the purpose of making known the proceedings of the Conference at Geneva, and the state of religion in Europe as developed at that meeting. On the second Sabbath night in November he addressed a large assembly in Dr. Adams' Church, New-York, and was heard with deep interest. He purposes to repeat this "Report" wherever he can this winter.

MISCELLANEOUS.

Our Society; its Work and its Wants.—We would not be unreasonably importunate, but we must say to the friends of our Society—and we are sure that all the readers of the Christian World are its friends—that so greatly does our work press upon us in Italy, South America, and other papal lands, that we have no resource (under God,) but that of begging them to come to our help. The times are hard, but if they cannot send large sums let them not hesitate to send us smaller ones—let them send us what they can, whether it be much or little. All is not lost; there is money still in the hands of God's people. To give now costs self-denial; but money is the more precious for the work of Christ when given under such circumstances. Shall Italy now receive the Gospel? Or, shall the door be closed through the fault of our unbelief and inaction? If all our friends will help us to the extent of their ability we shall be able to do great things in "fields now white to the harvest."

Our Magazine.—This number closes the Christian World for the year 1861. We have endeavored to make it a vehicle of valuable information

relating to the Kingdom of Christ, especially in the field of the labors of The American and Foreign Christian Union.—In addition to giving our readers intelligence from month to month of what is doing to spread the Gospel in Papal and other nominally Christian lands, as well as in heathen countries, we have in nearly every number given an article of considerable extent, touching the past and present state of some important country, or some important question having a bearing on the work in which the Society is engaged. Such articles as those on Italy, Spain, South America, Central America, France, Poland, and that which occupies so large a portion of the present number, we trust are both interesting and instructive. It is our purpose to make, if we can, this periodical still more valuable next year. The number for January, 1862, will contain a comprehensive survey of the Christian World, especially the Papal portion of it, and set forth some of the great encouragements which the friends of this Society have to prosecute the work in which they are engaged, namely, the resuscitation of the doctrine of Christ and His Apostles throughout Christendom. May we not ask our friends not only to renew their subscriptions promptly, but also to induce others to take our Magazine ?

We get from all quarters very encouraging letters in relation to our Magazine. Within a few days we have received a letter, inclosing five dollars, from a young woman in Connecticut, who writes to say that her mother desires the Magazine to be discontinued, "not from lack of interest in it, but on account of her extreme age and blindness." A similar letter has been received from an old friend who has passed his fourscore. He has taken the Magazine from the first, and regrets that he is no longer able to read it !

We have received another, from an old subscriber in Wisconsin, which is so extraordinary that we give it verbatim :

Dear Sir: Enclosed please find three dollars, which please pass to my credit for the Christian World. I have been sorry and ashamed to have my subscription run behind so much. But I am poor in this world's goods, and have been struggling hard to raise the money. I have taken the Magazine, I believe, ever since it was first published. It seems like an old friend, and I cannot bear to give it up. I feel bad that I cannot send you more. I am aware that this volume is almost out; but I have not another dollar that I can spare. Now you must act your own pleasure about sending the next volume. If the Good Lord lets me live, and gives me health to work, I shall try to work it out, some way, as soon as I can. For almost a half century, I humbly hope, I have been traveling on the great and glorious Heavenly Railroad, not as a "passenger" merely, but as a "working-hand;" part of the time as a "conductor," and the rest of the time as a "breakman." And although the Devil has laid his "switches" all along by the track, thank the Lord! I have not "switched off" nor "run off the embankment." The Great and Glorious "Superintendent" and "Proprietor of the Road" tells me my train will soon be through to the great "Grand Dépôt." The "check-agent" will soon be on board our car to take our "Check," and give us a "Ticket" to introduce us into that glorious "Mansion House" which our "Elder Brother" has in readiness for us. Blessed be His Name!

Yours, in Christian love and fellowship, A. J. C.

BOOK NOTICES.

THE AMERICAN ENCYCLOPEDIA.—The Appletons have issued the XIIIth volume of their invaluable American Encyclopedia. It is fully equal to any of the preceding volumes and well sustains the distinguished reputation of the work. Everett, Bancroft, and many other celebrated writers have contributed articles for its pages. Our advice to all our readers who can by any means afford to purchase this work is to do it. It is almost indispensable to every man who desires to be well informed about the prominent men of our times, as well as of the past, the progress of the arts and sciences, and the march of events. We would almost as soon think of dispensing with Webster's or Worcester's Dictionary as to be without this great work. Three volumes more are yet to appear before the series will be complete.

SACRAMENTAL DISCOURSES. By the late J. W. Alexander, D. D. Mr. Anson D. F. Randolph, 683 Broadway, New York, has issued a new edition of this excellent work. and will send it by mail to any one who will remit to him the price, ($1 50,) in postage stamps or otherwise.

Mr. Randolph has also published SICKNESS, ITS TRIALS AND BLESSINGS. $1. A book which may be safely placed in the hands of those who are called to pass through the deep waters of sickness, or any other form of sorrow. We would recommend it with more than ordinary earnestness. We live in days of trials and sorrows.

COMING TO THE LIGHT, (50 cts.); PETERCHEN AND GRETCHEN, (75 cts.); and WATSON'S WOODS, (75 cts.)

These charming books, also published by Mr. Randolph, serve admirably for presents for young people, for whose benefit they were written, in the season of the Holidays, which is drawing near. Mr. Randolph has published many other books of the "same sort," which he will be happy to send by mail to those who desire to have them.

Want of space forbids us to speak of other excellent books published by our booksellers. We hope to have more room in our next number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF OCTOBER TO THE 1ST OF NOVEMBER, 1861.

MAINE.

Limerick. Mrs. Hannah Eastman, for L. M., of R. E. Eastman,	10 00
Brunswick. Cong'l. Church and Soc'y,	30 00
Topsham. " " " to make Rev. D. F. Potter L. M. in part,	12 00

NEW HAMPSHIRE.

Gilsum. Dea. A. Haywood, add for L. M.,	10 00
Bennington. F. W. Whittemore,	3 00
West Boscawen. Cong. Ch. and Soc'y, to make Rev. E. Buxton part L. M.,	12 00
Chester. Cong. Ch. and Soc'y, per J. W. Noyes,	7 00
Boscawen. Cong. Ch. and Soc'y, to make Rev. A. Smith part L. M.,	10 00

VERMONT.

Waterbury. Friends in Cong. Ch., by Rev. C. C. Parker,	5 86
Norwich. Cong. Ch., Dea. Henry Hutchinson L. M.,	28 00

MASSACHUSETTS.

Tewksbury. Cong. Ch. and Soc'y,	36 00
Boston. Bowdoin St. Ch. and Soc'y add,	1 00
Needham. Soc'y of Rev. W. B. Green,	6 00
" Transferred from the Chicago Chapel Fund by the donors, to the distribution of Bibles in Italy,	21 00
North Middleboro. Changed by the donors, from the Chicago Chapel Fund to the Brazilian Mission,	10 00
Saxonville. Edwards' Cong. Ch. and Soc'y	21 06
Weston. Mrs. M. A. H. Bigelow,	20 00
Sudbury Cong'l Ch. and Soc'y,	23 57
Cambridge. Shepard Cong. Soc'y,	63 00
Wayland. Trin. Cong. Ch. and Soc'y,	5 89
Medford. 1st Trin. Cong. Ch. and Soc'y,	16 67
Reading. Bethesda Ch. and Soc'y,	16 00
Woburn. Cong. Ch. and Soc'y,	31 87
Hadley. Russell Gen'l Benev. Soc'y, per C. P. Hitchcock, Tr.,	12 09
Charlemont. Wm. A. Hawkes,	4 00
Westfield. 1st Church,	27 00

So. Hadley Falls. 1st Cong. Ch. towards Mr. W. Judd's L. M., - - - - 28 00
Holyoke. 2d Cong. Church, - - - 8 56
So. Hadley. 1st Cong. Church, - - - 30 23
Dunstable. Cong. Ch. and Soc'y, - - 1 87
Millbury. 1st Ch. and Soc'y, - - - 8 00
Grafton Evan. Cong. Ch. and Soc'y, - 50 00
So. Weymouth. Union Cong. Ch. and Soc'y, to complete L. M. for Rev. S. H. Hayes, - - - - - - - 10 03
Ashley. Cong. Ch. and Soc'y, - - - 14 00
Salem. Salem Cong. Ch. and Soc'y, of which $30 from Mrs. E. Phillips, - 86 50
Newton Centre. Cong. Ch. and Soc'y, to make J. H. Hazelton and F. H. Kingsbury L. M.'s, - - - - - - 75 75
Millbury. Sam'l A. Small, - - - - 25 00
Westford. Union Cong. Ch. and Soc'y, - 4 00
A Friend of his country and of Zion, - - - - - - - - 40 00
North Middleboro. Ladies Circle, to complete L. M. for Mrs. L. F. S. Little, - 6 00
Southbridge. Jarius Putney, - - - 2 00

RHODE ISLAND.

Slatersville. Cong. Ch. and Soc'y, - - 42 00

CONNECTICUT.

Simsbury. 1st Cong. Soc'y, per C. Hosmer, 3 00
Bridgeport. 1st Cong. Ch. and Soc'y, per E. E. Hubbell, Tr. - - - - - 20 53
So. Mansfield. Concert of Prayer, by A. S. Atwood, - - - - - - 4 00
So. Britain. Olive Pierce, - - - - 5 00
New Haven. South Ch., a balance, - - 4 00
Windsor. 1st Church, - - - - - 14 00

NEW-YORK.

Middletown. Mrs. Maria Genung, - - 2 00
Geneva. Part of Bequest of Henry Dwight, deceased, of E. Dwight, Residuary Legatee in Trust, - - - - - 350 00
Brooklyn. 1st R. D. Ch., Rev. A. N. Willetts, 73 27
Springfield. 1st Presb. Ch., Rev. Mr. Van Valkenburg, - - - - - - 22 00
New Fane. M. E. Ch., Rev. Mr. Burlingham, 3 00
New Berlin. J. L. Fuller, - - - - 1 60
Port Chester. Presb. Ch., per E. Sours, - 16 96
Sing Sing. C. Roscoe, - - - - - - 1 00
Alexandria. Presb. Church, bal., - - 2 00
Herkimer. R. D. Church, - - - - - 14 00
Ilion. M. E. Ch., to make Rev. D. B. White a L. M., - - - - - - - 30 00
Union Village. Cong. Ch. - - - - - 6 05
" " R. D. Ch., to make Rev. J. Steele L. M. in part, - - - - 25 00
Cambridge. 1st U. P. Ch., a bal., - - 2 00
Parma. Presb. Church, - - - - - 3 00
Fulton. J. E. Dutton, C. E. Wilcox, Mrs. A. T. Loomis, George Salmon, each $10, 40 00
" D. W. Gardiner, - - - - - 5 00
New Haven. Presb. Ch., to make Rev. J. Reid L. M. in part, - - - - - - 12 72
Mexico. Presb. Church, - - - - 4 50
Prattsburg. Presb. Church, - - - - 8 80
" Bapt. Ch., in part L. M. for Asa B. Miner, - - - - - - - 6 24
Ithaca. Anonymous for Italy, - - - 1 00
Yonkers. 1st Presb. Church, - - - 47 40
Enfield. R. Talmadge, M. D., - - - 2 00
Sing Sing. Presb. Ch., in part Rev. Mr. Phraner, - - - - - - - 60 00

NEW JERSEY.

Aquackanock. R. D. Ch., Rev. Mr. Strong, 34 38
Newark. South Park Presb. Ch., - - - 45 59
New Durham. 1st Presb. Ch., Rev. Dr. Mabon, - - - - - - - - 7 10
Orange. 2d Presb. Ch., per M. O. Halsted, 63 24

PENNSYLVANIA.

Carbondale. Presb. Ch., to constitute Geo. Foster a L. M., - - - - - - 36 00

DELAWARE.

McDonough. Mrs. E. McD. Janviere, for S. Am., - - - - - - - - 2 00

ILLINOIS.

Lisbon. Cong. Ch., Rev. L. B. Lane, in full of L. M.'s for Deacons Isaac Beebe, Philip Tompkins, Sherrill P. Bushnell and Sylvanus Kendall, - - - - 82 59
Genoseo. D. L. Perry, add towards L. M. for Mrs. H. A. Perry, - - - - 10 00

INDIANA.

Danville. N. S. Presb. Church, - - - 7 00
Thornton. Friends Meeting, - - - 8 15
Greenfield. " " - - - 1 25
Greencastle. Rev. J. M. Sadd and family, - 5 00

OHIO.

Cleveland. T. P. Handy, $5; Mrs. S. Raymond, $3; Mrs. N. M. Griffith, $5, add for L. M., - - - - - - 13 00
Bloomingburg. Presb. Church, - - 44 12
Washington. J. Allen, $5; Friend, 50 cts., 5 50
Hamilton. 1st Presb. Church, - - - 22 00
" United Presb. Church, - - 6 50
" Bapt. Church, - - - - 13 50
" M. E. Church, - - - - 1 00
Lebanon. Bapt. Church, - - - - 10 50
" Cumb. Presb. Church, - - 9 55
" 1st Presb. Church, - - - 7 75
" M. Prot. Church, - - - 8 32
" M. E. Church, - - - - 2 00
" Cong. Church. - - - - 5 00
Circleville. 1st N. S. Presb. Ch., in part L. M., - - - - - - - - 23 26
" O. S. Presb. Ch., which constitutes Rev. G. L. Kalb L. M., - - 32 45
" United Brethren Ch., part, - 1 73
" Prot. Epis. Ch., - - - 1 50
Cincinnati. Mrs. Geo. Matlack, $10; Messrs. McKeehan and Sallin, each $5; G. Phipps, $2 50; W. Johnston, $2, - 24 50
" Messrs. Baird, Lawe, McLaughlin, Hancock, Stuntz, Lowry, Woodruff, Walton, Macy, Mrs. Harben, Bodley, Foster, Pabodie, Medkirk, Knight, Fitz Jackson, Hurd, Looker, Johnston, Coe, Clark, each $1, - - - - 22 00
" Three others, 50 cts. each, - 1 50
" Messrs. DeLand and Gosage, articles for 2d Industrial School, - - 9 09
Freedom. Henry Kellogg, add for L. M., - 5 00
Collamer. H. Taylor, add for Mary J. Maginnis' L. M., - - - - - - 8 35

Glasgow, Scotland. John Henderson, Esq., of Park, for the work in Italy, - - 500 00

CONTENTS.

The Influence of Civil and Religious Liberty on Roman Catholicism in the United States of America, - - - - - - 353
The Society's Work; at Home and Abroad, - 369
Chili, - - - - - - - - - - 370
Brazil, - - - - - - - - - - 371
Italy, - - - - - - - - - - 371
Our Own Country, - - - - - - - 372

MISSIONARY INTELLIGENCE.

Missions in Turkey, - - - - - - - 373
Egypt, - - - - - - - - - - 374
India and China, - - - - - - - - 374
Madagascar, - - - - - - - - - 375
Mission among the Zulus, - - - - - 375
Micronesian Mission, - - - - - - 376
Sailing of Missionaries, - - - - - - 376

NEWS OF THE CHURCHES.

MISCELLANEOUS.

RECEIPTS.

GTU Library
3 2400 00269 3160

Christian World.Vol.12.Jan.-Dec.-1861.

Storage

Storage

CBPaC